

THE CHINESE RECORDER

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EDITORIAL

CHINA'S SOCIAL CHALLENGE TO THE CHRISTIAN

Tearing Down. "The Christian Movement," Dr. H. T. Hodgkin told the Eighteenth Annual Conference of Missionary Societies in Great Britain and Ireland,¹ "(has) been one of the main forces in the necessary work of disintegrating and breaking down that which (is) obsolete and unworthy (in China). (Will) it be equally successful in building up what (is) needed in national, family and individual life?" "The teachings of the Church," says Rev. Donald W. Richardson,² "gave birth to this spirit of (Chinese) nationalism and have constantly fostered its growth." Others frequently say the same thing in different words. Other extra-China forces, commercial, political and sometimes decidedly non-Christian, have, it is true, played a part in making China dissatisfied with her past and in turning her mind and will to finding and achieving something different and better in the future.

Building Up. The significant fact is that Christianity (in the most inclusive sense) has helped start China towards political, economic and social rebuilding. What, then, has Christianity to do with the urgently needed rebuilding? Students sometimes object to joining the Church because of its lack of any concrete or definite social program. This objection shows a lack of knowledge of the many efforts and statements put forth by Christian groups aiming

1. Swanwick, June 12-15, 1929.

2. The Church in China, page 47.

at such reconstruction along agricultural, industrial, economic and social lines. These constitute, indeed, the nucleus of a Christian program of social reconstruction. Such efforts, however, secure only limited contact with the masses of the Chinese and most of the students. As a whole the Christian Movement does not have a clearly defined social objective. Some are, therefore, talking of working out a social creed for the Church. Varying viewpoints would make this difficult and slow. In the meantime groups of Christians in cities and other centers might well consider how they should help rebuild what they have helped pull down. In most places this would lead to the problem of rural reconstruction, which some think should be the main social objective of the Church in coming years. In any event the Christian Movement must face squarely the implications in the statements given above as to its obligations to help rebuild what it claims to have helped tear down.

"COOPERATIVE AMITY"

Syncretism Not a Danger. A correspondent³ fears that our use of this phrase in summarizing Dr. Pratt's ideas as to the relation of Christianity to Buddhism is *weighted* with the idea of religious syncretism—the compounding of the best in all religions into one religion. We appreciate his sympathetic criticism. We were not, however, aware of any "weight" of syncretism in the term "amity": the term "comity" might be thus weighted. But this latter term we did not and could hardly use in this connection. The likelihood of such syncretism, even if discussed here or there by a rare individual, is particularly remote in China. It is not a practical issue.

Mutual Exchange of Ideas Possible. Even to our correspondent the danger of syncretism is greater in India than in China. In that country it is fairly customary to have non-Christian leaders expound their views to Christian gatherings. At the meeting of the General Committee of the World's Student Christian Federation, held in Mysore, India, December, 1928, a non-Christian Hindu and a Muslim presented the religious situation of India from their respective viewpoints.⁴ This was not done, says the Editor of the *Student World*, "because the Federation believes in the possibility of syncretism." Yet "the Federation does not believe that the Christian witness can be most effectively given if it is given in *complete isolation* (italics ours) from the other religious movements and systems of thought which are attracting the attention of mankind."

3. Page 604.

4. "Student World," July, 1929.

Frequently Christians have been asked to attend non-Christian gatherings in China. But we know of no instance where a Christian gathering in China has copied the generosity of some similar gatherings in India. But why not? Syncretism need not follow from open-minded willingness to listen to others and so learn how and where God has witnessed in their systems. Intolerant isolation, however, leaves the Christian at a disadvantage when it comes to readapting the good therein to Christian uses and perfecting that within the Chinese mind which "must be said to be a preparation for Christianity."⁵ For instance a study of the attitudes of students in four Christian schools in Kiukiang, Ki., showed that Buddhism wields considerable influence in their minds.⁶ To present Christianity in such a setting calls for understanding of the values and defects of Buddhism.

**Using the
"Witness"
of God**

The isolated presentation of Christianity may fit a people whose ancient religious systems are quite dead, or obviously void of all good. But where such ancient systems are being stirred again, as in India and China, some understanding of and even appreciation of them is necessary to knowing how to present Christ effectively. Our correspondent is doubtful about a book on religious instruction published in India which contains quotations from non-Christian sources. With this book we are not acquainted. In China, however, a hymnbook with devotional readings has been published primarily for use by students; this contains quotations from the Classics together with Buddhist and Confucian chants. Why not? If God has witnessed in China why not seek to use that witness in this way? Such "cooperative amity" instead of thwarting "staunch loyalty" to Christ should give it wider scope. Even though this precludes religious syncretism it does not forbid inter-religion cooperation, on the basis of mutual goodwill, in fighting social ills such as war and opium. To stand apart always or sometimes to listen to others and even cooperate with them against common dangers—which gives freer scope for loyalty to and appreciation of Christ? Jerusalem, 1928, found, as a matter of fact, that the more they understood and appreciated the good in non-Christian systems the more they appreciated Christ.

CHINESE YOUTH AND RELIGION

**Influence
of Religion.**

Reports anent the attitude of Chinese youth to religion are somewhat conflicting and quite inadequate for safe generalizations. While one wing is faced with the problem of religion versus irreligion the other is struggling with the more vital issue of what the religion, whose existence they

5. Pages 576, 577.

6. Educational Review, July, 1929, page 271.

admit, may mean. In connection with the Chung Hua Sheng Kung Hui in Nanchang, Ki., there is a club known as the "Truth, Virtue, Fellowship Club." The questions discussed in the club are taken from a question-box. It is significant that four-fifths of the questions are on religion in general and Christianity in particular.

Student Attitudes. Two studies⁷ of the attitudes of students towards religion have recently been made, the one in four Methodist schools in Kiukiang, Ki, and the other in Fukien Christian University. These studies are too limited to permit of generalization: the results obtained would probably differ if the tests were applied to government school students. Only a brief reference to their main points is possible here.

Value of Religion. In the four schools in Kiukiang 331 middle school students answered the questions submitted to them. Only 29% of their homes were listed as non-religious. Only a minority of the students favored or participated in ancestral worship; the great majority deemed idol worship futile: the majority thought temples useful only for non-religious purposes. Two-thirds of the students declared they did not deem religion "superstition." The large majority admitted belief in spirits, and eighty percent stated that God, Christ and the Holy Spirit are the good spirits. The study at Fukien Christian University showed that 85% of the students concerned felt that religion is of importance to the world to-day. It is thus evident that many students are free from inherent prejudice against religion: for most of them it is a vital issue.

A Student Quest. An instance—perhaps unusual and rare—of how modern Chinese youth is seeking religious experience has recently come to our notice. Two graduates of a girls' middle school in Shanghai have gone to Kuling to spend three years in "meditation." They hope thereby to attain "occult power and wisdom." Their master is an ex-Christian Buddhist mystic who is a returned student from Japan and was formerly speaker of the provincial assembly of Hupeh. He has gone through a long and strenuous ascetic discipline, and is, in consequence, credited with "remarkable mystical power." He is said to have a large following in Shanghai including some outstanding men. Having come into touch with this man of "mystical power" these students have turned from considering Buddhism a mere superstition to becoming its disciples.

The Seekers. All the above goes to show that behind the noisy vociferations of the anti-religionists there are many youth in China still influenced by religion. It is well to remind

7. "Making Curricula in Religion for Middle Schools," Johnnaber; "Student Attitude at Fukien Christian University," Stowe; Educational Review, July, 1929.

ourselves, also, that while many students in Christian schools hesitate to join the churches they nevertheless often organize simple religious fellowships. Put together with the other facts given above this indicates that many Chinese youth are seeking a genuine religious experience. To help them find it is a challenging opportunity!

THE CHINA CHRISTIAN MIND

In the Past. We are inclined to indulge in reminiscence. When the present Editor first became connected with the CHINESE RECORDER it was a comparatively simple matter to cater to its constituency. But the growth of variations in the Christian Movement have long since disposed of this relative simplicity and ease. At the Centenary Conference (1907), for instance, the missionary body registered a high degree of unanimity as to the principal Christian dogmas, even accepting a creed or two as containing in the main these dogmas. Since then no national Christian conference has discussed Christian Unity as a major item on its program and the creeds as a basis of Christian belief have received rare mention. That the comparative unanimity which existed two decades since has largely disappeared is evident in a comparison of the articles published in the RECORDER then and those published within the last few years, the majority of which were not solicited by us. The mind of the missionaries is different from what it was then. It has changed. Its reactions to its problem and its message are much more varied and diverse than then. However this fact be explained it cannot be explained away.

Chinese Christian Mind. Then, too, before 1907 we heard little about the Chinese Christian Mind. Few articles written by Chinese had appeared in the RECORDER. Now about one-third of our contributed articles are written by Chinese. At the Centenary Conference a few Chinese Christians were present as visitors only, and one made a speech. It was the last time the missionaries as a group registered their mind. Now the National Christian Council is composed mainly of Chinese Christians and its work and the speaking at its annual gatherings is done mainly by them. The Chinese Christian mind has become a guiding influence in the Christian Movement. From being a medium of exchange between the missionaries the CHINESE RECORDER has become one of exchange between the minds of Chinese Christians and the missionaries. Like that of the missionaries the mind of Chinese Christians is also changing. All this is a sign of life. We cannot but rejoice therein. But the mixed diet thus called for does not permit of easy catering and, judging by some articles, is not always easily assimilated.

**Emerging
China-Centric
Mind.**

These two minds are moving towards a merger, which is far from complete. Of late years Christian interest, thinking and planning centers in the Chinese Church. This, as a whole, is far from being articulate or unified. Between the thinking and outlook of the rank and file of the Church, for instance, and its modern-educated minority there is a gap awaiting abridgement. One notes, also, between the mind of Chinese Christians and that of many missionaries somewhat divergent tendencies anent registration of schools, use of western money and the relation of missionaries and the Church. Apparently the Chinese Christian mind tends towards some sort of social objective for the Church; the missionary mind is divergent on the issue. Then, too, here and there Chinese Christian leaders are beginning to line up on doctrinal questions: some conscientious conservatives are raising objections to more modern viewpoints and leaders. This means, of course, that the divergence along doctrinal lines, for some time apparent in the missionary mind, is passing over to the Chinese Christian mind. On the other hand progress is being made towards a "Chinese interpretation of Christ." A number of the modern-educated Chinese leaders have put their ideas in this connection in a small book under the caption, "The Jesus We Know." This book we are having translated and expect to publish in later issues. All this means a certain crystallization of Chinese Christian thought, even though it tends to be divergent. There is still some uncertainty as to the relation of the missionary and the churches to treaties, extraterritoriality and diplomatic protection though for all practical purposes these have become quiescent issues.

**Articulation
Slow.**

This process of merging these two minds into an articulate China-centric mind is far from an easy one. That this stage in Christian work in China has been reached is, however, distinctly encouraging. It shows that Christianity is taking root in China. The changes evident in the missionary mind and the state of flux in the Chinese Christian mind indicate that the spiritual soil of both is being ploughed up for a bigger planting and an increased harvest. The divergence of thinking in the missionary mind reveals a search for a new approach to the presentation of an old and enduring message. The awakened state of the Chinese Christian mind is proof of a deepening of its vital appreciation of the meaning and challenge of Christianity. As one member of this alert movement we find it stimulating and interesting. Its enlarged difficulties challenge greater effort. To seek a way through the present maze of problems enables us to realize the magnified possibilities of service in China in cooperation with God.

Christianity in India

P. OOMMAN PHILIP

AS in the case of China, India was first introduced to Christianity by the missionary efforts of the Eastern Church centuries before the representatives of Western nations came to India as adventurers and traders. While in China the early Church thus established succumbed to the persecutions instituted against it, the Church in India established in the early centuries of the Christian era continues to exist to this day though not in the same measure of strength and influence it enjoyed in its earlier history. The orbit of the influence of the Church in India was very limited and for centuries it had a chequered history in the narrow strip of land on the west coast of India between the mountain range called the Western Ghats and the Indian Ocean. The modern representatives of this ancient Church now live in the Indian States of Travancore and Cochin under enlightened and progressive conditions, but with their ancient solidarity sadly broken, first by the Portuguese who came in the sixteenth century and who by all the methods of persecution and inquisition, considered Christian in those days, brought a large number of them into the obedience of Rome, and later by the coming of the Anglicans in the nineteenth century followed by Protestant sects from the West whose presence and work in their midst have, besides drawing away from them varying numbers, introduced theological and ecclesiastical issues on which divisions have taken place. The history of almost all the branches of the old Eastern Church in lands like Egypt, Iraq, Palestine and Syria presents perhaps the same kind of experience, and so there may be nothing unusual in what has happened to the Syrian Christians (as the representatives of this ancient Church are called) of South India. The present condition and status of the remnant of this ancient Church may not have any important bearing on the general subject of the place of Christianity in the life and thought of modern India. But the existence of this remnant in India with Christian traditions going back to the early centuries, and the vicissitudes through which it has been passing through the centuries, are facts to be noted in any study of the history of Christian contacts with India.

With the coming of the Portuguese to India in the beginning of the sixteenth century and with the establishment of their political domination along its west coast, Christianity entered upon a second stage of its history in this land. It is the first time that Christianity is introduced to the people as the religion of the ruling race, a race strangely different from the Hindu race in customs, culture and civilization. In the earlier period

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Christianity was introduced by missionaries or traders belonging to the Eastern Church who could not lay claim to any political power. For that reason whatever progress Christianity made in India in the early centuries was by its inherent power of appeal to the religious sense of the people. But the Christianity that came to parts of India where the Portuguese had established political domination came with the sword of the Portuguese and backed up by the power and prestige of their empire. The use of compulsion or force for attaining what they conceived to be the highest good of those who were outside the Church was but a part of the code of conduct of the Western Church of those days. The methods of coercion and persecution which the Portuguese resorted to freely for the purpose of winning adherents to the Church of Christ form one of the darkest chapters in the history of Christianity in India. Goa, which is even to-day retained by the Portuguese, became in those days the seat of the Inquisition which imposed disabilities and penalties on those who would not accept the Christian faith. Even the descendants of the earliest Indian converts to Christianity, whom the Portuguese were surprised to find in Malabar, were condemned by them as heretics and the task which they attempted of bringing them into the "true Church" was accompanied by methods which were frightful and questionable. Even after a lapse of four centuries the bitter memories of the religious persecutions by the Portuguese have not entirely left either the Hindus or the Syrian Christians of the west coast. It should be remembered at the same time that this was a period when the Roman Church was launching its great missionary enterprise. The coming of the famous missionary, Francis Xavier, to India was at a time when the Portuguese were at their zenith of political power. Great and devout Christian that he was, he did not hesitate to make use of the Portuguese power for furthering the missionary cause, only showing thereby the lamentably sub-Christian standard of conduct which prevailed in that age, in regard to the followers of other religions.

With the decline of the Portuguese power and with the establishment of British Government in India, the religious freedom for which India has always been famous once more came to be established. The British profited from the experience of the Portuguese and became committed to a policy of neutrality in regard to all religions. They were more concerned with the establishment of their empire in India than with the spread of the religion which they professed. To offend in any way the religious susceptibilities of Indians and to arouse their religious animosity was considered by British statesmen as a sure means of undermining the foundations of their government in India. Therefore the British adopted a policy of strict non-interference in the matter of the religious practices and beliefs of the people, so long as they did not outrage the accepted canons of civilized humanity. Even in

regard to some revolting religious practices of the Hindus like the *Sati* (the widow burning herself to death on the funeral pyre of her husband) the British rulers were at first hesitant in taking any action. It was the lead given by some enlightened Hindus that encouraged the British Government to suppress this practice.

This explains the unfriendly attitude adopted by the British Government in early days towards missionary effort of any kind. European missionaries were prohibited from settling down in any part of British India for propagating Christianity. The first English missionary to India, William Carey, not being allowed to live in British territory had to take refuge in Serampore, then a Danish possession, and carry on his missionary operations from there. There were no doubt chaplains in the employ of the British Government in important places where British soldiers and civilians lived; but their work was confined to the spiritual ministration of the British community and they were not encouraged, even if they had the inclination, to devote their attention to the native population with a view to attracting them to Christianity. This was the policy with which the British started their career as rulers in India. Later on, the ban imposed on missionaries living in British territory was removed; but the general policy of the British Government of strict neutrality in religious matters has remained the same.

Soon a stage arrived when there was nothing to prevent Christian missionaries engaging themselves in educational and other activities, so long as they did not create trouble for the Government. The missionaries themselves, coming as they did from Great Britain and America and the Continent of Europe, and being in entire sympathy with the ideals of the British Government in India, did not find it in any way irksome to carry on their work under these nominal restrictions. In fact some of the early missionaries like William Carey and Alexander Duff, who were pioneers in imparting to Indians western culture and English education, had a great share in shaping the future educational policy of the Government of India. After a great deal of controversy, this policy was laid down in 1854 as that of imparting education in the English language instead of the vernaculars and of substituting western arts and sciences for the ancient Sanskrit learning. This decision has been a turning point in the history of this great land. Through western education India has been brought into living touch with the outside world as she has never before been in her long history. Through the study of English literature and of English institutions and through acquaintance with the history of Europe which is but the story of the progress of democracy and human freedom, India has been introduced to quite a new world of thought and ideals. Under the impact of this western influence the citadels of Hindu ortho-

doxy hitherto found impregnable are showing signs of crumbling decay; and Hinduism, which for ages has been a medley of beliefs ranging from the grossest animism to the subtlest pantheism, has been forced to undertake the task of setting its household in order. In bringing about this renaissance in India, Christian missionaries had a great share.

In the early stages of the spread of western education in India, Indians who came under the spell of western civilization were inclined to be full of admiration for everything connected with the west and to be equally depreciative of things Indian. In this period we find not only the good features of western life copied but also its bad features. It was, in fact a period of blind imitation of the west. The religion of the westerners also came to be looked upon with a certain amount of glamour and admiration as the religion of the progressive people of the world. This attitude was also the result of the dissatisfaction about the old religion created in the minds of the people through acquaintance with modern knowledge. It was in this period that Christianity won some of its notable early converts from the rank of the high class intellectuals. But this was only a passing phase. Hinduism was soon on the defence and great movements for reforming it were started by men who were anxious to arrive at a synthesis between the old order and new. The reform movements in Hinduism represented by the Brahmo Samaj and the Arya Samaj, both of which repudiate idolatry and the caste system and embody the teaching of the fatherhood of God and the brotherhood of man, have to a large extent succeeded in arresting conversions to Christianity from the educated classes of Indians. Later on came theosophy with the powerful advocacy of that remarkable woman, Mrs. Annie Besant, who threw herself politically on the side of Indians. Theosophy more than any other movement popularised among educated Indians that futile teaching that all religions are equally true and thus gave the quietus to the spirit of enquiry in search of truth.

While the reform movements mentioned above were having their influence in arresting the progress of Christianity in India among the educated classes, the rise of the national movement towards the close of the nineteenth century introduced another element of antagonism to the Christian religion. Indian converts to Christianity were as a rule not much in sympathy with the national movement and this was put down to the fact that they professed the religion of the rulers. From this it was easy to argue that any who left the religion of his fathers was a traitor to the country. In recent years, however, Indian Christians by their closer association with national leaders and increasing sympathy with national aspirations have helped in disabusing the minds of their fellow-citizens of this prejudice. However, the general public

in India is very slow in believing that it is possible for a Hindu to become a Christian without putting himself out of sympathy with or even in antagonism to the culture and traditions of India. This unhappy impression is to a large extent due to the fact that converts to Christianity have been forced from the beginning, by circumstances over which they had no control, to stand together, under the protection offered by foreign missionaries, as a separate community. The open profession of Christianity by a Hindu meant his being cut off entirely from his family and caste and so the convert, however much he disliked it, had to become a social unit with the converts who preceded him and take his place in what is called the Christian community. This Christian community that has come into existence in India under the peculiar circumstances indicated above has itself become a caste among many castes and shares the weaknesses and limitations common to all castes in India.

While conversions to Christianity from the higher classes and from the educated have become rare and occasional in recent years, it does not follow that they remain uninfluenced by Christian ideals. The Christian educational institutions influence hundreds of young people every year and the work of medical relief also touches a large number. Then there is the silent influence of scores of missionaries who devote their lives in unselfish service for the leper, the blind, the incurable and the aged and also in that great work of uplifting the depressed classes. All these have helped in creating among the people an appreciation of Christian ideals. The stand that missionaries sometimes take in defence of righteousness and truth against influential bodies of their own race on questions affecting the welfare of the people has also been of very great value in familiarising educated India with the high ideals of Christian conduct.

The life and activities of Mahatma Gandhi have also been an important factor in influencing the people of India in favour of Christ and His teachings. There is a great deal of foolish talk, started perhaps by some American tourists who come to India, about Gandhi being a Christian at heart. He has more than once publicly declared that he is a devout Hindu and that he finds in Hinduism everything needed to satisfy his spiritual aspirations. It is true that he is a consistent advocate of the doctrine of *ahimsa* (or non-violence) as the most effective method of overcoming evil whether found in individuals or groups or nations. The teaching about *ahimsa* is in Hinduism, but he has enriched it with what he has derived from the teaching and practice of it by Jesus Christ and by Leo Tolstoy. His bold application of this principle of non-violence, involving voluntary suffering, to politics, first in South Africa and then in India, has been unique and it has irresistibly turned the thoughts of men to the suffering Christ and the eternal

truths implied in the cross of Christ. In the exposition of his practice of non-violence Gandhi has on several occasions referred to the Sermon on the Mount and the Cross. It was, therefore, natural for those who hold Gandhi in reverence—and who in India does not?—to turn to the story of the life and teachings of Christ as given in the Gospels. In this way there has been in recent times a new interest among the thinking classes in India in Christianity. But to build on this fact, as some superficial observers have been inclined to do, the theory that the whole of India under the leadership of Gandhi is in the process of becoming Christian is fantastic. Already there are signs which indicate that there are influential groups of people in India who question the fundamentals of Gandhi's position. They believe that it is futile to rely on non-violence when the opposing forces are overwhelming and they derive their sanction from superior physical force. The doctrine is being freely preached in India to-day that evil entrenched behind organised military force can never be overcome by non-violence but only by force. The followers of this school of thought denounce Gandhi and what they consider to be his imbecile methods of non-violence for attaining freedom for India.

Those who may not be satisfied with seeing the fruits of Christianity only in the intangible realm of thought and spirit of the Indian people may, however, derive encouragement from the remarkable advance the Christian Church has been making among the lower classes in India. The Indian caste system has condemned as untouchables large groups of people who number several millions and who are to be found in almost every part of India. They are not allowed to live in parts of villages occupied by the higher castes and they are denied some of the elementary rights of citizenship. Most of them are agricultural labourers by profession, though they take to subsidiary occupations like scavenging, leather work and coolie work. Having no land of their own and being denied for generations the advantages of education they have sunk very low indeed socially, economically and culturally. They have only a thin veneer of Hinduism, their religion consisting mostly of the worship of spirits of whom they are in constant fear. The Christian missionaries, wherever they established work, found a welcome from these degraded and oppressed people. Large numbers of them have entered the Christian Church. The bulk of the membership of the Christian Church in India is drawn from these classes and the remarkable transformation they undergo in the course of two or three generations shows the uplifting power of Christianity. The Protestant Churches we now find established in all parts of India in varying strength and at different stages of growth, are the result of the work of missions among these depressed classes during the past 150 years. In some areas, as for example in Tinnevely and in the Telugu country, things

have developed to such an extent that missions as such have no separate existence but are merged in the church of the area. These churches are also growing in good works and in missionary service. A community of a little over two and a half million Protestant Indian Christians whose per capita annual income is on an average not more than Rs. 74 contributed in the year 1923 for benevolent purposes over Rs. 2,700,000. The bulk of this money is utilised for the support of ministers and for maintaining the educational and other activities of the Church.

The Protestant Indian Christians, though divided into different denominations, have been co-operating in various forms of service. The most notable of such co-operative activities is the effort to evangelise those regions in India hitherto untouched by Christian agencies. This has found expression in the National Missionary Society of India, organised about twenty-five years ago by Indian Christians on an interdenominational basis, and carrying on missionary work in some of the neglected parts of India with Indian men and with money raised entirely in India. This all-India indigenous missionary society has an annual income from voluntary contributions of Indian Christians of over Rs. 60,000. There are also a good number of smaller indigenous Christian efforts confined to particular denominations, but all of them doing good work in needy fields. For the support of all these, Indian Churches contribute about Rs. 200,000 every year.

Through what Christianity has demonstrated in the last one hundred years as possible in the way of transforming the depressed classes, whom India had for generations treated as sub-human, the scale of values of Indian society has been profoundly affected. That every human personality, however humble and degraded, is valuable in the sight of God, and therefore worthy of reverence, was a truth that India was sorely in need of learning and acting upon. One of the great indirect results achieved by the steady patient work of Christian missionaries among the outcastes of India, in the face of criticisms and disappointments, has been the change that has come in the mentality of the higher classes towards the so-called untouchables. Years ago Christian missionaries had to tread the lonely path of work for the uplift of the depressed classes. To-day the conscience of the higher class Hindus has been thoroughly awakened in regard to the injustice done to them and they are in the forefront with their various schemes and activities in this noble service. And this is all to the good.

The lead the young Christian Church in India is giving to the western Church and to churches in other lands in church union is also a matter for great thankfulness. It is in the South of India that Christians are numerous and churches well established. Here negotiations have been going on for the last ten years for union between three

church bodies, the South India United Church (which is itself the result of union effected two decades ago between Presbyterian and Congregational bodies), the Anglican Church and the Wesleyan Methodist Church. A scheme of union between these three bodies has been drawn up recently by a representative committee and is being carefully considered by their respective governing bodies. This is perhaps the first time in the history of the Christian Church when proposals for union between an Episcopal Church with Catholic traditions like the Anglican Church and non-episcopal Churches with Protestant traditions are being seriously considered. The whole Christian world is watching the progress of these negotiations with very great interest and it is clear that any success that may attend this venture in Christian unity in South India will have far-reaching effects on the whole problem of the re-union of Christendom.

In this article I have dealt only with the Protestant Christianity which has been influencing India for the past one hundred and fifty years. The Roman Catholic Church which has been in India from the sixteenth century has about the same number of adherents as the various Protestant denominations put together and has also extensive work in all parts of India. The clergy and the laity of this Church keep themselves severely aloof from Christians of other Churches and carry on their missionary operations in a world of their own. It is to the great loss of the Church of Christ as a whole that these two main divisions of the Church in India are so isolated and very often in hostile camps.

What may be the future of Christianity in India? There are Hindu writers who tell us that just as when Buddhism arose in India as a protest against some of the abuses of current Hinduism the new and good elements in that religion were absorbed by Hinduism and Buddhism itself was driven out of India, so also Hinduism will assimilate the enduring teachings of Christianity and reject what is left of it. Some on the side of Christianity on the other hand fear the influence that higher Hinduism may have on Christian thinking and theology. Whatever may be the fears and hopes about the future, we have to remember that life is greater than logic and things often do not happen according to our well-reasoned calculations and conclusions. The Lord of life has in His hands the making of the future of India as well as of the world in accordance with His eternal purpose. This purpose is thus described by a thoughtful Indian Christian writer: "The world's greatest power for good is life, but life is under the bondage of growth and decay. The Holy Spirit is the energy through and by which Jesus Christ is going to recreate a new heaven and a new earth. India wants to escape from *samsara*, that is, from the cycle of births and deaths. She has sought to achieve this object by involution or regression into pre-creational stage. She has tried to walk backward into the very

origin of things, unthreading painfully the web of creation. Jesus offers an escape from *samsara* by leading humanity into the Kingdom of God which is the transformed world without its fundamental limitations. He regenerates humanity and changes them into sons of God. It is to this task of re-creating the world that Jesus invites all men as co-workers with Him."

The Authority for Christian Missions

STACY R. WARBURTON

FROM the point of view of the sending churches, the basic difficulty in the missionary enterprise is lack of conviction as to its authority. Our poverty in money, in prayer, in faith, in adventure, is due to this weak sense of conviction as to the need of the world for the Christian Gospel.

I.

Four reasons suggest themselves for this lack of conviction. One is the new attitude toward the peoples of the East. We have come to a new appreciation of their culture, their great literatures, their historic civilizations, and their wonderful achievements today. Moreover, as between Orientals among us and the bulk of their Occidental associates, we see no difference morally. So our conception of their spiritual need, which for many has been based in great measure on the externals of life, loses its intensity and its urge. Our attitude toward those of other religious faiths has radically changed. Our fathers believed that those who died without having heard of Christ were eternally lost. We today do not believe that those who through no fault of their own have had no opportunity of knowing Christ are thus condemned from the presence of God. We hold rather that God in His love takes account of the differing circumstances of life, and accepts those who are obedient to the law that is written in their hearts, and to that revelation of God which they have. And this belief has tremendously affected our sense of the urgency and authority of our message. The tragedy of a soul lost in eternity without hearing of the Savior is gone; the tragedy of a soul living this present life without God does not grip us. And the authoritative command to go and preach the gospel loses its imperative.

A second reason for the present situation is the scientific dominance of life and thought, which has led multitudes, Christians as well as others, to a secular interpretation of life. The auto, the radio, the telephone, the airplane, the printing press, the movie, the discoveries of medicine, the almost human machinery in our factories, the ever more

rapidly increasing inventions and manufactures that flood our stores and crowd our homes—these testify to the place that science has in our practical life. We have accepted the evolutionary interpretation of life, and in spite of theistic affirmations by many outstanding scientists, we have largely left God out of the process. That is to say, we have, in great measure, adopted the secular interpretation of life for ourselves, and do not feel deeply either our own need for God or the need of people elsewhere for Him. *Material things* dominate us, rather than *spiritual ideals*. Science is a *method of thought*; we are trying to make it an *ideal for life*. Civilization, culture, trade, education—these we gladly carry or send to the peoples of the whole world; but God, Christ, salvation from sin, do not stir us to a like missionary service and sacrifice.

A third reason for our lack of belief in the authority of the Christian message is our doubt as to what the message really is. There are parties in our denominations and opposing groups within our churches. Periodicals carry frequent articles on the Christian message with confusingly different interpretations. Moreover, in many of the sermons to which Christians listen there is lacking a positive message; the dogmatism of the past is happily gone, but the strong conviction whose place nothing can take is not always in evidence. So the positive assurance of the Christian gospel of salvation as the *only* gospel and the *only* salvation, does not grip the hearts and lives of Christians as they need to be gripped, to make them feel the need of all men for that gospel and that message.

A fourth reason is the luxury that characterizes our life. Luxuries have become needs, extravagances have become necessities. After caring for our own wants we have not money left to provide a doubtfully needed service to people 12,000 miles away. *Our* needs appear so great that we do not sense the need of *others* in a compelling way. Hence the weakness of the missionary appeal.

II.

What is the aim of Christian missions? This is a root question as we enquire into the authority of the missionary enterprise. Authority for what? What are we trying to do?

The history of the missionary expansion of Christianity presents a changing expression of the missionary aim. The aim of Paul and his missionary successors was almost wholly evangelistic. Some bit of social work in Paul's day is suggested by the directions given for the care of widows, the advice as to the healing of the sick, and the warnings against the dangers and injustices of wealth; and a beginning was made a little later in organized theological education, as in the

important school of Pantænus at Alexandria. But of other forms of education we hear little or nothing. Moreover, what we know of missionary efforts during these early centuries in Britain, Abyssinia, Persia, India and China supports the view that in this first period of missions evangelism was practically the exclusive missionary aim and method.

The next great period, from about the fifth to the tenth centuries, was the struggle to Christianize Asia and Europe. The destruction of the widespread Christianity in Asia has left us but a meager knowledge of the missionary methods employed. Evangelism was most prominent, but education, translation and other literary work received emphasis, and some attention was given to the building of a Christian society. Of the methods and aims of the missionaries in Europe we know much more. The characteristic missionary institution of both Romans and Celts was the monastery—a training-school for missionaries, and a center for evangelism, education, industry, and wide-reaching Christian culture. In the Mediterranean lands there was no insistent demand for Christian civilizing work; but the ruder life of northern France and central Germany presented vividly the need for a broad Christian service, and the methods and the aim were correspondingly more comprehensive.

In the early period of Protestant missions, before Carey, evangelism was again the dominant, almost sole method. Justinian von Weltz, the 17th century Austrian baron who was the first Protestant to call the church insistently to missionary effort, set forth in his treatises the duty simply of preaching the gospel among the heathen. The Danish-Halle mission, manned by men of the Pietist school, while broadening the aim a little, in general hewed close to the line of evangelism. So, too, the Moravians, who united two lines of evangelical influence, the *Unitas Fratrum* of Bohemia and the Pietism of Germany, in missions that have had uniformly almost an exclusively evangelistic aim.

The modern missionary movement began with the broadest possible expression in Carey. Yet Carey was preëminently an evangelist; "to set an infinite value upon men's souls" was the first article in the covenant of the Serampore trio. Duff, scholar and teacher, was likewise, first of all, a Christian evangelist. To use his own words, he wanted "to prepare a mine which should one day explode beneath the very citadel of Hinduism itself." Following Duff came a host of others, with widely differing methods. Judson in Burma was an evangelist and a translator of the Scriptures, Martin in China was a teacher, Ashmore an evangelist; Verbeck in Japan was educator, statesman, translator; Mackay of Uganda was engineer and evangelist, Chalmers of New Guinea was an explorer and a preacher. The historical expression of the missionary aim, as we note it in the methods employed, is a varied one, depending on differing conditions and differing needs, in the changing life of many centuries and many lands.

But we have now come into new times. In the missionary world we are face to face with new conditions. There is a *new social interest*, a *new intellectual enthusiasm*, a *new breadth of religious appreciation*, a *new spirit of secularism*. Out of these new conditions have arisen new methods of Christian work. And the question presents itself anew, what is really the aim of Christian missions? Are we to try to persuade followers of other religious faiths to interpret their religion in terms of Christ's ethical teaching? Or, on the other hand, are we to insist that salvation of heart and life, and spiritual fellowship with God, are possible only to one who accepts and follows Christ to the exclusion of all other religious loyalties? Or shall we hold to a middle ground, and, believing that "he that feareth God and worketh righteousness is acceptable to him" (Acts 10:35), whatever the name by which men call Him—Allah, Vishnu, Jehovah, Father—join with seekers after Him in every faith in the development of personal religious experience and a common search for God?

An increasing number of critics of the older attitude put the question bluntly, "Shall we Christianize or proselytize?" A writer in a recent issue of "The Journal of Religion"* entitles his article "Converts or Cooperation" and says, "The issue comes to the fore whether the missionary can continue to be a missionary in the accepted sense of the word, namely, a proselytizer, endeavoring to persuade men of other religious faiths to enter into the fellowship of his own. For some, the orthodox position is becoming increasingly difficult . . . The missionary issue has shifted from converts to cooperation." Some of the preliminary studies presented at the Jerusalem Conference, dealing with the Christian life and message in relation to non-Christian systems, leaned heavily in this direction.

In the midst of this new situation, and of this confusion of voices as to the proper work of the missionary, can we discover the true and abiding aim of Christian missions? I am sure that we can. In all the varying expression of the missionary aim through nearly nineteen centuries, the outstanding purpose has been to offer to others, whatever their religion, the *Christian* gospel, the unique message of *Christianity*. That aim still remains the aim of the Christian missionary. By whatever methods or in whatever form we may express it, the essential aim is to give the *distinctive Christian message* to all people. If there are followers of other faiths who are searching for God we shall sympathize with them and encourage them, but we shall not join in their search, for in all humility, yet in all confidence, we know that we *have found* God in Christ. If there are good things in other religions—as of course there are—we shall gladly recognize that God has been seeking human hearts in these

* April, 1918.

other lands as He has sought our hearts; yet we shall not depreciate our own experience of God as we have found Him in Christ—we shall boldly seek to bring others, whatever their present faith, to the knowledge of God that we have experienced and to the more complete life in Him toward which we strive. As Christians we have a unique message to give to the world.

III.

What is that message? What are the unique elements in Christianity? What can we offer in the Christian gospel which no other faith can offer—which none but Christianity has?

If we are to discover the unique message of Christianity we must not overlook or deny the many noble truths in every one of those faiths. Islam teaches in an emphatic way the unconquerable power of God, and the supreme duty of loyalty to God's will. Hinduism keeps before us the immanent presence of God, and in its popular form stresses salvation by faith. Buddhism teaches the inescapable and eternal influence of life and thought. Confucianism reminds us that we live in a world of human relationships. Even animism, lowest of religions, gives constant testimony to the reality of spiritual forces and the certainty of life after death. All of these teachings we treasure as part of the message of our Christian gospel. But the important thing to note is that they are also part of the gospel of Islam, of Hinduism, of Buddhism, of Confucianism, of animism.

But there are certain definite fundamentals in which Christianity stands apart from all other religions. One of these unique characteristics of Christianity is the quality and reach of its teachings. If Islam teaches the supreme power of God, Christianity teaches that that power is united with an unconquerable love. If Hinduism teaches the immanent presence of God, Christianity shows that the immanent God is revealed in the perfection of His character in Christ. If Buddhism teaches that every act and thought has an unending influence, Christianity transforms the hopelessness of the doctrine into the bright shining of hope: to be sure "the wages of sin is death," but Christianity adds, "the free gift of God is life." If Confucianism teaches a fine code of practical ethics, Christianity shows how one can have power to live the teachings. We need not blink the fact that all the non-Christian religions have many noble teachings, but we shall be blind if we do not see that Christianity goes a second mile in even the best of these teachings, and gives to them a quality and an application that is essentially unique.

But what gives to the Christian teaching this higher quality? There is one answer, Christ. He himself gives the unique quality to His teachings. The supreme fact of Christianity is Christ. If you

place by the side of Christ the founders or leaders of other religions, great as they are, they fade into the commonplace compared with His excellence. They all reveal imperfections of character; Christ stands before us perfect, matchless, complete, "the Crystal Christ." No other religion has a Christ.

The highest point in Christ's ideal character is reached at Calvary, in His divine self-sacrificing love. And here is a third element of uniqueness in Christianity's message: No other religion has a Cross. Mahayana Buddhism has the idea of self-sacrifice in the temporary renunciation of Buddhahood by the Boddhisattva for the sake of helping and saving men, but this falls far short of the love of the Cross. In Krishna, Hinduism gives us the picture of a savior who is ready to save all who yield themselves in devotion to him, but it is the holiness of Christ that gives meaning to His sacrifice of love, and holiness is not in one's vocabulary when one speaks of Krishna. Confucianism has no suggestion of a Cross of self-sacrificing, saving love, for salvation, so far as it is needed at all, is a matter of ceremony and of social ethics. As to Islam, the possibility of a Cross, in the Christian interpretation, is unthinkable, for any adequate idea of divine love for sinners is quite out of harmony with the conception of Allah. Nowhere is the Cross to be found except in Christianity. It stands unique in the Christian message.

The message of Christianity, then, though in many of its teachings duplicated in other faiths, offers at least three things which none of them gives: (1) unequalled riches of moral idealism in the teachings of Christ, (2) a revelation of the highest love and holy self-sacrifice in the Cross of Calvary, and (3) above all, Christ himself, "unequalled by any other person who has ever lived upon earth, yet possessing the qualities of personality which all persons should possess."* Here are the unique essentials of our message. To give this message to all the world is the aim of Christian missions.

IV.

This brings us back to the question with which we began. What is the basis of authority for the Christian missionary enterprise? What right have we Christians to carry the distinctive message of our faith to those who already have a religion of their own? The answer has been implied in our discussion of the aim and message of missions, and only a brief word is here finally needed. It will be evident that this basis of authority does not lie in the assumed possession of a superior civilization or culture. Christianity is not identical with western civilization—factories, sewing machines, European dress, democratic

* Hume, "The World's Living Religions, P. 275.

institutions. These may be of great value, but they are not Christianity. Nor is the possible contribution which missionaries can make to the education of the peoples to whom they go the basis of authority for their work. The Christianizing of the processes of thought and the motivation of knowledge by unselfish Christian purpose are necessary factors in the making of an indigenous Christianity. But the essential thing is Christianity, not knowledge; first an experience of Christ and a thorough-going loyalty to Him, then the application of this experience and loyalty in the realm of knowledge and thought, as in all other realms. Not even in the power to relieve suffering or to release from poverty is to be found the essential authority for missions. We have ample justification from the example of Christ for all social service. We need more of it in missions rather than less. But this is not basic. It is result, not cause; a necessary corollary to the fundamental principle.

Where, then, is the authority for the missionary enterprise? Fundamentally it is in the imperative demand of truth for universal proclamation. Truth requires utterance—it cannot rightly be kept hid. Knowledge is a universal right—it belongs to all. Whoever possesses what he believes to be the truth is bound by the truth itself to make known the truth to others. In this way the Christian has the authority of truth for his missionary endeavors. This is not to assume that the Christian alone has the right to carry on a mission in behalf of his religion: the Buddhist has an equal right—so has the Moslem and the Theosophist. What gives anyone the right to give to everyone everywhere the message of his faith is the belief that his message is the truth. So that if we believe that in Christianity we have truth possessed by no other religion, we have an inescapable obligation to make that truth known, and to enlist all persons, all people, as followers of Him who, we believe, spoke truly when He said of Himself, "I am the Truth." The dilemma of Archbishop Whately cannot be avoided: "If my religion is false I ought to change it; if my religion is true I ought to propagate it."

We can carry this further: the possession of anything that our experience shows is valuable gives us the right and obligation to share it with others. In this way the farmer who raises useful crops, the manufacturer who produces an article valuable to the user, the inventor and the discoverer who have found something helpful and useful, have the right to market their goods and carry them to the people of other lands. How much more have Christians the right to make known that which has proved in their experience to have supreme value, beyond all other good, the personal religious experience found in Christ. Of course if this experience has not proved the most valuable thing—if it takes second place, or third, or last place—it is not to be expected that its imperative will be strong. And conversely, a weak imperative,

a lack of missionary constraint, implies an acknowledgment that Christianity, as one knows it in one's own experience, is not of supreme value to oneself, not valuable enough to wish that others should have it. But if the experience of Christ is invaluable to us, and if we believe that this invaluable experience is possible in no other faith, the unselfishness that is inherent in Christianity requires us to be missionaries, and to make known to all others our own unique and infinitely valuable experience.

What we have thus presented as the basic of missionary authority, namely, the possession of what is believed to be the truth, and the experience of what is felt to be of highest value, can be summed up in one word, Christ. For us the perfect expression of truth and the central fact of our highest experience is Christ. For one who follows Christ, His words, His missionary command, are sufficient authority. The ultimate missionary obligation, however, does not rest upon the words of Christ, but upon Christ Himself, as the incarnation of His gospel, His teaching, His revelation of God. Back of His missionary command and the missionary implications of His gospel is the imperative of His unique character and His unique personality. Christ, Christianity's unique possession, is the final authority for Christian missions.

The aim of Christian missions remains what it has ever been: the presenting of the unique message of Christianity to all men everywhere. This uniqueness of Christianity consists in its unequalled reach of moral and spiritual teaching, the revelation of holy, self-sacrificing love in the Cross, and the character and personality of Christ himself. The authority for Christian missions lies in the demand of truth for the universal proclamation of what we believe to be our unique possession in Christianity, in our experience of what we count of supreme value to ourselves in the Christian life, and in our conviction that Christ is that truth and the source of that experience. These demand our loyalty and compel us to be missionaries.

Fellowship and Autonomy

C. E. WILSON

THE seductive invitation of an Editor may be offered as an excuse, if it be not a justification, for a visitor to China to expose himself in print by an expression of his views of the present critical condition of the Christian enterprise in the land. To say that the condition is critical implies that there are real risks of failure as well as possibilities of success. To affirm that, however, does not mean that there is any lack of faith in the ultimate glorious

issue. All history teaches that the elements now present in the political religious life of China are such as to open the way either to disaster or to splendid progress. No sympathetic observer can revisit China after an interval of more than twenty years without being vividly conscious of the new attitude in which China stands towards other nations, towards science and towards religion. In that new attitude is great hope and also great risk. The relations between Chinese Christians and those who represent the Christian faith and service of other lands, have greatly changed and for the most part healthily. Amid all the political uncertainties which hold our imagination and challenge our speculation it is easy to predict that the whole Christian Movement in China may have to face a period of strong resistance. If there be escape from severe opposition, the Church may then be only the more liable to insidious perils of another order. The crowded and busy weeks of this visit have given the opportunity for particular study of the work of one mission and its related churches and institutions in several provinces, of observation and intercourse in many other circles, and the privilege of attending the Conference of the National Christian Council at Hangchow.

The central and practical problem which attracts me in China, as in the International Council in Jerusalem last year, is the growth of the "Indigenous Church" and its relation to the older churches through which the Christian faith has been received.

By a happy inspiration it was provided that the Commission charged with the discussion of this important subject at the Hangchow Conference should hold its meetings in the Biological department of the College, in full view of the cases of mounted specimens of birds and other exhibits.

During the delivery of some of the longer speeches the conviction grew upon my mind that biology should be made a compulsory subject of study for all ecclesiastics of every grade and order. For the development of an "Indigenous Church" in any land is a matter of spiritual biology. All that anyone can do to promote the growth of true religion in the world must be done in accordance with the laws of life.

We have heard much of praise and not enough of warning about the potency of organization and machinery in the missionary enterprise. There are some interesting lessons in the propagation of the faith to be learned in the Biology department.

Hens lay eggs. Clever men have manufactured good incubators for hatching out produce for the poultry market, but there has not yet been offered for sale a really good egg-laying machine. So every little hen has first got to go and do its best in an old fashioned manner.

One hears much in China about the reproach to the Christian name and the hindrance to the progress of the Gospel which arise from having

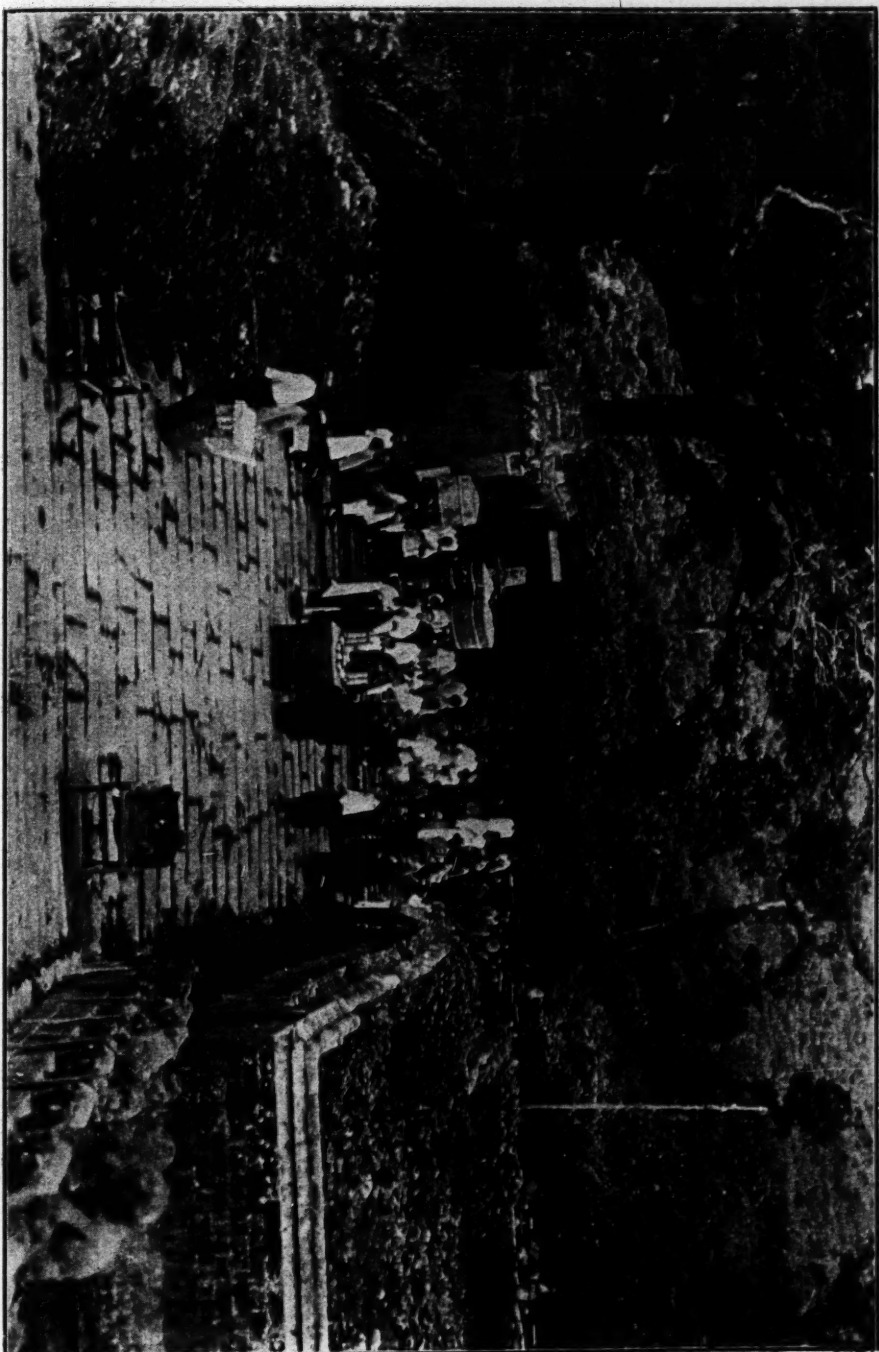
missions of 130 different denominations or separately organized boards working in one country. No rag of excuse ought to be found to cover the shame of mere sectarian bigotry.

I would only venture to suggest that there is something rather impressive about the variety of the birds that God has made. Their plumage is wonderful, and in some instances quite gorgeous. Their individual songs at least serve the purpose of easy recognition. Their methods of architecture in the building of their nests are distinctive and sometimes quite beautiful. Their locomotion, too, is of many sorts, whether in the air or upon the ground.

If web-footed they even paddle on the water and some birds love to dive beneath it. "But your Heavenly Father feedeth them." And we must reverently believe that He loves their variety and takes pleasure in their innocent differences. Need we be too distressed about the free and unfettered ways of either birds or believers? There are to be seen in some zoological gardens very capacious and well arranged aviaries constructed to hold within their safe confines flocks of birds of many sorts. Yet one fancies that a wire netted enclosure, even if it be made big enough to include small trees leaving outside only the tallest, becomes after all only an enlarged cage; and though some smaller birds may be content to live together, to take short flights, and to be fed daily within the prison, it would seem to be God's pleasure that birds should build their own nests and roam as He prompts them under the canopy of His broad heaven. I have lately watched five albatrosses following a ship over many hundreds of miles of ocean. The choice of their pathway seems a strange one to me, but who am I to say that the Almighty does not take delight in the venturous aviation of their strong and graceful wings?

The spiritual communion of all Christians in China, even of the queerest birds among them, is greatly to be cherished. The National Christian Council is already one of the most remarkable and most valuable instances of coordinated Christian fellowship in the world. It is much to be desired and prayed for, that no great body of Christians should hold aloof from it. But such rich fellowship is only possible by the inclusion of every real and true experience of life in Christ, on the principle of free and generous reconciliation of differences, not by demanding their suppression. And when all the 130 varieties of Chinese Christians have been included, they will not have exhausted the whole catalogue of queer birds within the Christian flock; for there are still a few more specimens in other lands that China has not seen.

Much sympathy is due to those who are finding, on both sides, how difficult are the adjustments of relations between the mission and the "Indigenous Church." One is reminded at times of the experience of the broody hen which, in old farmyards at home, is sometimes set upon



OUTDOOR MASSES FOR THE DEAD, MONASTERY OF UNIVERSAL BENEVOLENCE, PUTO.

Photo: R. F. Fitch.



Photo: R. F. Fitch.

WEI-TO, GUARDIAN OF BUDDHIST TEMPLES.

a nest which includes the eggs of ducks. Day after day she sits faithfully there, little dreaming how great a surprise awaits her when at last her little brood are hatched and begin to wander abroad. Then her web-footed children show a perverse disposition to join the water birds; and all her clucking protests are unavailing to prevent them assuming autonomy in an element that she must shun.

Yet a refusal of the chickens to gather under the safe shelter of the experience and wisdom of the hen bird has been one of the lamented tragedies of all the ages. And a too precocious desire to cast off restraint leads at times to disaster.

There comes a moment in the history of the eagles' nest when the comfort and peace of the home are destroyed—not for the destruction of the young fledglings but for their discipline and safety. Though the mother eagle may flutter above and below her struggling children with the outstretched wing of subsidy, she knows that she only attains her ideal as a mother when the eaglets are able to fly away from her and find nesting places of their own.

In His divine wisdom our Saviour bade His disciples to behold the birds of the air and to learn from them. There is perhaps no better counsel for Chinese Christians and for China missionaries at this juncture.

One of the most amazing lessons of the gospels and the Acts of the Apostles is that the evangelization of the world be undertaken with so slender a human organization and so little institutional expenditure. Even when full allowance has been made for the general change in life conditions since the days of the Apostles, when they went forth without purse or scrip or extra shoes and coats, still it is a question whether we are not in danger of carrying rather too much luggage with us for our itinerations into all the world. An impression left on the mind of one traveller is that there seems to be a great deal of missionary luggage in China.

In recent weeks I have joined with eagerness and quickened hope in the fervent prayers that are being made for a great revival within the Chinese Church and great evangelistic advance in the coming months and years. I have also shared the cry to the Lord of the Harvest to thrust out more labourers into His whitening fields. But when I remember my own missionary life in another land, and think with a father's gratitude and tenderness of the missionary call to other lands to which members of my own family have responded, I find myself wondering whether I should be really glad to be a missionary in China today.

I know it must always be the only way of honour and peace to follow the divine bidding any where. And missionaries are messengers of Christ; they wait not upon human invitation nor depend upon assured welcome. But I see that not only is the Chinese Church entering upon a

time of severe testing, but also the body of foreign missionaries in China. Both have great need of patience with one another, patience with themselves, and patience with God, while He fulfils His gracious purposes for China, and for them.

The Manchu New Testament*

U. BRINER

THE British and Foreign Bible Society has just published, after an interval of nearly a century, a second edition of the Manchu New Testament. This book has a very interesting history, which may be recalled now that it sets out a second time on its mission.

In 1821 the British and Foreign Bible Society concluded an agreement with Stepan Vasilevitch Lipoftsoff, of the Asiatic section of the Russian Foreign Office, to make a version of the New Testament in Manchu. Lipoftsoff had acquired Chinese and Manchu at the National College of Peking, living in China for twenty years. In 1822 an edition of 550 copies of St. Matthew's Gospel was printed at St. Petersburg from a font of type specially cast at the Society's expense. Copies were sent out for criticism, not only throughout Europe, but also along the frontier of China, and to the Anglo-Chinese College at Singapore. The bulk of this edition, stored at St. Petersburg, was destroyed in the great inundation of the Neva, November, 1824.

Before the end of 1825 Lipoftsoff had finished his translation of the New Testament, and the task of carrying it through the press was entrusted by the B.F.B.S. to I. J. Schmidt, who translated the New Testament into Mongolian; but the Russian authorities refused permission for its printing.

At the end of 1832 George Borrow was recommended to the B.F.B.S. for employment on its editorial staff on account of his linguistic abilities. Borrow met the Committee on January 14th, 1833, and was commissioned by them to study Manchu. On February 10th, less than a month after, Borrow reported that he could already "translate Manchu with no great difficulty, and was perfectly qualified to write a critique on the version of St. Matthew's Gospel." He gives the following opinion of Lipostoff's work:—

"Upon the whole, I consider the translation a good one, but I cannot help thinking that the author has been frequently too paraphrastical,

* It is interesting to note that this story of Borrow's connection with the B.F.B.S. is not included in the biographical sketch of him given in the New International Encyclopedia. In that volume the date of his work with the B.F.B.S. is given as 1838. This story is a bit of mission romance. Editor.

and that in various places he must be utterly unintelligible to the Manchus from having unnecessarily made use of words which are not Manchú, and with which the Tartars cannot be acquainted."

This achievement is the more remarkable because Borrow had no Manchú grammar or other help of this kind. He says: "Had I a grammar I should in a month's time be able to send to you a Manchú translation of Jonah."

On March 18th, 1833, two months after having taken up the study of the language, Borrow reports that he is "advancing at full gallop and able to translate with pleasure and facility the best authors who have written in Manchú." He adds that it would have taken him half the time only if he had had a grammar to assist him, and that he believes himself now competent to edit any book in Manchú.

On June 9th, 1833, Borrow informed the Committee that he had mastered Manchú, whereupon he was appointed as the Bible Society's Manchú editor and commissioned to visit St. Petersburg, where he became the co-adjutor of Mr. Lipoftsoff.

Borrow reached St. Petersburg in August, 1833. During the rest of that year he assisted the Rev. W. Swann in transcribing Puerot's version of parts of the Old Testament into Manchú. Swann then returned to his mission station in Siberia, and Borrow made successful application to the Russian government for leave to print an edition of Lipoftsoff's Manchú version of the New Testament. The task of bringing out this book proved to be a formidable one. Borrow reports that "Lipoftsoff holds three important situations under the Russian Government, is far advanced in years, and has neither time, inclination, nor eyesight for the task." As regards the manuscript, "The original printed Gospel had been so interlined and scribbled upon by the author, in a hand so obscure and erratic, that accustomed as I was to the perusal of written Manchú, it was not without the greatest difficulty that I could decipher the new matter myself. Moreover, the corrections had been so carelessly made that they themselves required far more correction than the original matter. I was, therefore, obliged to be continually in the printing office, and to do three parts of the work myself."

Borrow found the type in a kind of warehouse, or rather cellar. They had been originally confined in two cases, but these having burst, the type lay on the floor, trampled amidst mud and filth. They were, moreover, not improved by having been immersed in the water of the inundation of 1824. Borrow had them all collected and sent to their destination where they were cleaned and arranged, a work of no small time and difficulty.

Then there was the labour trouble. The only workmen to be had were "two rude Esthonian peasants, who previously could barely compose with decency in a plain language in which they spoke and were

accustomed to." Borrow gave them "such instruction that with this they can compose at the rate of a sheet a day in the Manchu—perhaps the most difficult language in composition in the whole world."

There was also the difficulty of obtaining paper. Borrow was asked 100 Roubles per ream for suitable material, whereas he believed it possible to procure it for 35 Roubles. Borrow states that he had "always been of opinion that in the expending of money collected for sacred purposes it behoves an agent to be extraordinarily circumspect and sparing." Acting upon this principle, he set to work and finally, after many laborious negotiations managed to obtain excellent paper at 25 Roubles. Borrow closes his report by stating, "I have toiled in a closed printing office the whole day during 90° of heat, for the purpose of setting an example, and have bribed people to work where nothing but bribes would induce them so to do. I am obliged to say all this in self-justification. No member of the Bible Society would ever have heard a syllable respecting what I have undergone but for the question "What has Mr. Borrow been about?" This question had been asked because, for several months, the only communications received from Borrow were requests for remittances. Borrow evidently resented this inquiry, but we have every reason to be glad it was made, because otherwise we should never have had this account of how the Manchu New Testament was produced.

The whole edition of 1,000 copies was sent to London and consignments were transmitted to China as opportunities occurred. In 1860 J. Edkins, a L.M.S. missionary at Peking, informed the authorities of the B.F.B.S. that he had recently sold a number of these Testaments to the mission of the Russian Church working in the Amur district and in Kamschatka. He added that the version was readily understood.

The cost of the production of these 1,000 New Testaments, including the transcription of Puerot's translation of the Old Testament, was £2,600.

Little was done in the way of work among the Manchus in the second half of the 19th century. The Gospels of Matthew and Mark were reproduced in 1859, the Manchu and Chinese text being printed in parallel columns. After that mission work in North China seemed to be confined to Chinese speaking people. Interest in Manchu work was revived, however, when it was discovered that in Central Asia there are still large numbers of people unacquainted with any language but Manchu. For these the Gospels were republished in 1911.

In 1927 the Rev. G. W. Hunter of the C.I.M., working in Chinese Turkestan, reported that in Ili there are about 20,000 Manchus, and another 10,000 in the vicinity of Tahcheng, about one half of whom read Manchu. Many of these, Mr. Hunter said, do not read, speak, or even understand Chinese, and he urged that a new edition of the

Manchu New Testament be brought out for them. At this time the only copies of Borrow's edition of the Manchu New Testament known to exist in China were two specimens in the library of the B.F.B.S. in Shanghai. These were reproduced by photography, and the first instalment of 100 copies has just been mailed to Turkestan. Mr. Hunter has been able to test this Manchu by actual use, and found that it is very well understood both by the Manchu in Tahcheng and by the Solan and Shiba Manchu tribes in Ili.

The people have now become so much more accessible, and communications have improved so considerably, that this second edition will probably have a much wider sphere of usefulness than Borrow could have expected when he brought out his first edition.

Crisis in the Mission Field

HANS KOCH

(Continued from *Chinese Recorder*, August, 1929, page 492).

WHATEVER may be said of the Christians of the Second Century one thing is certain that they went forward with irresistible power. And presently their number included several men whose spiritual culture was equal to the best culture of their time. A practical Englishman¹ draws our attention to certain facts parallel to similar facts which occur in the church history of his own country. In both cases Christian virtues such as diligence, moderation, thrift, etc., brought prosperity to numerous Christian families and, among other benefits, aroused in them the desire to give their children the best possible education. But, as all education in those days rested on Greek Philosophy, the result was that, for that generation of Christians to whom a higher education was becoming a spiritual necessity, this participation in secular wisdom was not without its very definite effect. Until then Greek philosophy had left them cold. Side by side with this development of thought there gradually arose a demand for a Christian attitude towards life and towards the world. Many who became Christians acknowledged, (like *Augustine*), a deep and lasting debt to philosophy.

They could not continue to refer to it as belonging to the powers of darkness and to the devil. They sought answers to questions which had never troubled a former more simple and uneducated generation of Christians. In the course of their studies they fraternized with heathen professors and fellow-students. It became necessary for them to be able to defend their beliefs; and thus arose the need for a

1. Glover (*The Conflict of Religions in the Early Roman Empire*).

thorough knowledge of the philosophers' doctrine so that they might be able to hold their own in the enemies' domain.²

If, notwithstanding these facts, certain converts still clung to the opinion that experimenting in Christian philosophy was no concern of men belonging to the Church, a danger presently arose which inevitably brought matters to a head.

For some time past a power had been developing in Asia Minor and in Egypt which was only too willing to take over the heritage of a Church which had nothing to offer to the educated classes and especially to the youth of these lands. Just at this period Gnosticism attained to a position of commanding influence, and this was due in no small degree to the fact that, in contrast to the Church, it offered a religion which was obviously based on sound knowledge. Other questions were added. Harnack clearly (in his *History of Dogma*) states the problem as follows:—

1. There was a demand for defence against the Gnostics, against heathen culture, and against philosophy.
2. There was a demand for an elucidation, a clear point of view of life for thinking Christians.
3. This elucidation had to be furnished by a Christianity that not only spoke in Greek but thought in Greek.
4. It must not be forgotten that an important factor was the lack of any acknowledged creed (*regula fidei*), and of established unity within the Church.

No one with any knowledge of the existing facts, can avoid being struck with the significance of these four points in relation to the position of Indian Christianity at present. In the place of Gnosticism one has but to put theosophy.

It was not, as might perhaps have been expected, in Asia Minor but in Egypt that the problem first was raised and answered. This was not accidental.

That country had throughout the ages been like a cornucopia from which poured forth strange teachings and cults, mysterious beings, gods and demons. Here the hidden wisdom of the East met with the philosophy of the West—Babylonian Astrology and Jewish study of the laws, less dogmatic and better informed than formerly from intercourse with Plato and Zeno.

The common meeting place was Alexandria, that rich and beautiful town with its museums and libraries, its schools of learning where eloquent wise men gathered vast crowds of interested youth around them.

2. Examples of this are Justin and Clement Alex. who, though converts, were both philosophically trained. It is not accidental that Origen, in contrast to these, set his face against philosophers. He was educated within the Church, see De Fays p. 320; compare also M. J. Denis: "De la Philosophie d'Origene" Paris, p. 128.

Here literature flourished, knowledge of every kind was honoured, and all questions were debated.

It was here that Christianity became so strong a factor that it could no longer be overlooked. On account of its instinctive intolerance it had to fight its way; but the fight had, at least to a certain extent, to be fought in the way which alone was sanctioned by philosophy, namely in the convincing way of logic, that way which *Socrates* and *Plato* had made the royal road to knowledge, which every spiritual movement must follow. The question now arose whether from a Christian point of view this road was passable, and whether men fit for the journey could be found.

In a letter to the consul *Servianus*, the Emperor *Hadrian* writes concerning Alexandria:—

"There the Serapis-worshippers are Christian and those who call themselves Christian bishops are zealous worshippers of Serapis. You would not find there a Jewish Rabbi, a Samaritan, a Christian priest, who was not at the same time an astrologer, a soothsayer and a magician. When a Jewish patriarch comes to Egypt he is involuntarily driven by one faction into Serapis-worship and by another into worship of Christ. All these people have but one God who is neither of the above mentioned. Christians, Jews, all nationalities meet in the worship of one and the same God—mammon."

We must not, however, take this imperial cynic's words quite literally. The Christians did not go to the priests of Serapis, who had nothing to give them, but they may have gone to Jews and to Samaritans, from whom they learned to explain the Scriptures. We know that *Origen* was a pupil of a highly respected heathen "teacher" (whose name we do not know) and that, on the other hand, heathen philosophers were drawn to the lectures of *Origen*. We may, therefore, conclude that *Hadrian's* letter was not quite without foundation in fact. Alexandria, that new town without historical tradition, was a place where controversies were more easily adjusted than in the old seats of culture and learning.

What the conditions were like spiritually in Alexandria about 200 A.D., we can perhaps best imagine by comparison with present-day conditions in India. Here Christianity has been preached for more than a hundred years and it has gained such power that it has now become a cultural factor and therefore arouses opposition in circles by which it was hitherto disregarded. To this must be added that Christianity has drawn to itself men of intellect who feel that they must work out its problems clearly for themselves if they are to live as Christians; they also feel that they must endeavour to express the

3. M. T. Denis: "De La Philosophie d'Origine" p. 2.

results they arrive at after working out its problems in terms familiar to people brought up on Indian wisdom and Eastern Thought.

Let us now look back at the situation in India at it was at the end of last century. Here, as in Alexandria at the time of *Clement* and *Origen*, several generations of mission-workers have come and gone. Round about in the towns, and later also in the country districts mission churches have been founded. Almost all their members belong to the "simpliciores," the humble people. (In India, on account of the caste-system, conditions are, however, infinitely more difficult.) They have turned away from their idols to the living God; they are trained each in the doctrine of his church; they have become strangers to their own people; they are at the best indifferent to old Indian wisdom. But as time passed and not least when the Nationalist Movement began to develop rapidly out in India, a very different note was sounded. Ought the Christian Faith to make a useless citizen of a man? Ought it to choke his patriotism? Ought it not rather to make him of greater use than ever to his town and country as well as humanity in general? In this connection, one could not help noticing how the theosophists in quite a different manner entered into Indian intellectual life and became its servants. Also in other respects they appeared to be more tolerant. Their views of life were characterised by their ways of thought, adaptable both to the rational schemes of the West and to the more imaginative and emotional ideas of the East.

The political side of this question is not the most important, the spiritual side is of more significance, and precisely on that account, it is evident that Indian thought has been treated wrongly and Christian thought thereby weakened. Evangelical Christians at least ought to understand that only on the lips of the people does the word gain life; but not merely a fleeting life. No, the thought of the people, the traditions of the people, all that is of importance in Indian culture, (and, what treasures do we not find hidden there?) must not be destroyed but must be taken up and readapted by Christianity. Naturally a demand follows for permission and opportunity to go forth along the paths trodden by the early Christians, and no one must imagine, so we are told, that it is by any means to be taken for granted that what the churches of the West have established, the doctrines they have adopted, the forms they have recognised, must necessarily constitute the essential and incontrovertible—capable of being imported and transferred like a liquid from one bottle to another.

It is well-known that the symbolic books of the western churches were to a great extent written with a view to combating heresy. But the heresies we meet in the East are often quite different from those in the West, therefore the old symbols seem partly superfluous and partly inadequate. To this add the fact that words while meaning the same,

do not convey the same image, have not the same content to an Indian Christian as to a European or an American. All the talk about the "dogmatic unity" of the West may possibly be justifiable so long as the congregation consists of men and women who, so to speak, do not venture beyond the boundaries indicated by the missionaries. But on the day when they break through these boundaries and step out on a wider platform, they will find that the unity among the Christians is only apparent, or at any rate very restricted, as each of the different churches is trying to some extent to develop a special conception of its own regarding the nature of the Church; and affecting a special form of service in each case. Let this pass, one thing is certain, and it is that a hitherto unknown restlessness is making itself felt, not only among Eastern Christians but also among the missionaries themselves.

There have, of course, always at times been differences of opinion and troubles of various kinds between missionaries and the organizing committees at home; but from about the beginning of this century these began to acquire a special character and we often find the tension most acute in the case of missionaries whose service had hitherto been regarded as most valuable, and especially in the case of those who had shown most talent for Eastern languages and for the interpretation of Eastern literature and thought. We shall but cite a few examples, that of *C. F. Andrews*, who resigned from his committee and went to *Tagore*, of *Kingsbury* who resigned mostly perhaps for dogmatic reasons, and of *L. P. Larsen* who left his old society and joined the Americans.

A number of periodicals, headed by the "*Christian Patriot*," have been issued. These are chiefly written by Indian Christians with a western education. They advocate a Christian religion which not only understands the demand for political liberation, but which besides—and this is the essential point in its life, its doctrine, and cult—knows how to seize, to release, to perfect that within the Indian mind which must be said to be a preparation for Christianity. We refer here both to Indian thought and to that life of piety which, in India all through the ages, has borne such strange and often such beautiful fruit.

This was the heritage of men like *Tagore* and *Ghandi* who, in a sense, entirely represent the East while yet showing marked signs of western influence. And, within the educated Indian world generally, great changes are being felt. It is as if "*Ramkrishnas*," *Vivekanandas*, and many other sects, (all jumbled together) standpoints, and doctrines are now gaining new influence. It has become a generally accepted idea that one faith is as good as another; in fact it has become not at all unusual to find the New Testament not only being read but being loved. To go into details would take too long but one or two examples may be given.

We mentioned that the meaning or value of a word may be very different to an Indian from what it is to a European. In this connection we may refer to a leading article, among many, in the "*Christian Patriot*." The author begins with the usual demand that Christianity, though universal, must in India appear in Indian dress. It is to be hoped that young Indians will arise willing to make this their special task. It is, of course, of immense importance to find out what is essential in Christianity. Here it seems to be immaterial whether one is Unitarian or Trinitarian for "the only thing that matters is Christ, and with Him, new ideals of truth, duty and new values of the world and of life. The essence of Christ's teaching is that God is our Father and men our brothers."

When a European reads this he will not hesitate to say that it is a type of purely rationalistic or unitarian Christianity. But mark what follows in the same article, by the same author: "The life of Jesus shows us that He was the ideal man and God incarnate; in Him only can we understand God and men." He says further, concerning Christ, that He convinces us of sin, and a somewhat subjective doctrine of redemption is put forward followed by the teaching of the resurrection from the dead as the entrance into life eternal. The aim is set before us thus: do God's will; but it is strongly emphasized that this cannot be accomplished here on earth but only in eternity. We must admit, must we not, that we are now less sure in our judgment than before? We understand that we are here dealing with a people holding views which seem to us contradictory to one another. We get a glimpse of how hard it can be to get to the root of the matter. It is clear that points such as these will demand great spiritual wisdom from the missionaries and from the members of the mission societies and their committees, and it ought not to be wondered at if they should make mistakes now and again.

Let us take another example, this time from "*The Missionary Intelligencer*." In an article called, "*The Vision*," the author tells us: "As I was strolling along the village street I saw a Guru sitting in his festive dress, crowned with flowers, his breast adorned with fine sandal-wood-colour. Behind him hung an image of the crucified Lord encircled with garlands. A holy lamp was burning before this image, and lo, he began to speak. His words were about the great wise men of India. He spoke of how they had prepared the way for Christ. I saw all this and rejoiced—but alas, it was but a vision. In reality we never see anything like this."⁴

4. May be the time when this vision will become reality is nearer than the depressed author thinks. He would have been glad to read of the reality reported in the Intern. Rev. of Miss., January, 1925: "A Christian Experiment in National Expression" by S. R. Gibson. (Report of an Easter Festival Celebrated "in India.")

In another article, in *The Christian Patriot*, the author says that what is needed in our days is an "Ashram," a meeting place where chiefly religious, but also philosophical and aesthetical questions might be debated, as was the custom in India in olden times, preferably in a lonely place in the country, under the leadership of a Guru. When he spoke to *L. P. Larsen* about it he received the answer. "Yes, what is needed is something like the catechist school in Alexandria." The author replied, "That is precisely what I had in mind."

There is, however, some justification for saying that what *L. P. Larsen* here discussed and planned for the future, has actually been begun by *Karl Ludvig Reichelt*, and is being realized in *Ching Fong Shan* in Nanking.⁵ These thoughts are in the air everywhere and in days to come they will break through here and there in one way or another.

For the whole of this movement a favourite text from the Scriptures is being recited late and early, the words of our Lord: "Think not that I am come to destroy the law and the prophets: I am not come to destroy, but to fulfil." These words are then applied to the wise men, law-givers, seers and philosophers of India and China, based on an exegesis perhaps not quite justifiable.

Undoubtedly there is an ample store of precedents of great examples from which to draw inspiration, and, in India at least there is an enlightened tendency to refer to what the wise men of the Ancient Christian Church said of Greek philosophy. This reference is to a high degree justifiable. Space does not permit of details: only a few examples shall be mentioned. First, *Justin the Martyr*. To him it is—see above—decisive fact that reason and thought are holy, are sprung from the very source of Divine wisdom. Philosophy (heathen) is, therefore, in reality a revelation of God; but the revelation is only partial and uncertain, and, therefore, often self-contradictory. "The good which they (the philosophers), have achieved they owe to us Christians." "Those who have lived according to reason,⁶ are Christians even if they are called atheists. Such were among the Greeks, *Socrates*, *Heraclitus* and their like, among the Barbarians, *Abraham*, *Ananias*, *Azarias*, *Misael*, *Elias* and many others."⁷

5. It was such an Ashram or something very like it which Augustine and his friends found in Cassiciacum. (Norregard: "Augustin's Religiose Gennembrud. Pio. København, p. 108).

6. We must remember however, that "logos" has a far wider meaning than "reason" to us.

7. M. B. Aube: Saint Justin; p. 100: Comp. also the following:—St. Justin, comme on le voit, fait plus que de dire que la philosophie profane a préparé la voie à la doctrine Chrétienne, et avant l'avènement du Christ a préludé aux enseignements, qu'il devait laisser aux hommes. La vérité philosophique et la vérité Chrétienne, c'est tout un. Car toute vérité vient due Verbe, dont la lumière n'a jamais fait défiant un genre humain," p. 113 Comp. ps. 212, 302, etc.

There were many who followed the same road as *Justin*, for example, *Athenagoras*, *Theophilus* of Antioch and others, of whom it is said that they laid the foundation on which the great Alexandrians built their mighty edifices. When *Clement* began his work the time was ripe. "The moment has come when the burning lava of the new faith can be poured into the melting-pot of antique thought." The task was a hard one for mistakes might have incalculable consequences. Men like *Clement* saw clearly that Greek Philosophy—not least in connection with the training and education of youth—had values which Christianity did not possess, and which it could not, in the long run, do without. *Clement* at once set about making a selection. He was opposed to *Epicurus*, who, he said, denied the power of Providence, put pleasure in the first place, and had "invented atheism." In other words *Clement* valued the different philosophers according to their idea of God. On this account, even the Stoics from whom he learnt so much, received a harsh judgment from him; but he considered *Pythagoras* the ideal type of the perfect philosopher, and of *Plato* he said, "he is the friend of Truth; he is inspired by God."

Nevertheless he reserved his own freedom of judgment, repeatedly emphasizing the fact that he followed neither Stoicism, nor Platonism, nor the doctrine of *Epicurus*, nor that of *Aristotle*. "By Philosophy," said he, "I understand that sum total of learning which proclaims justice and piety, to which each school of thought adds its quota." Consequently, then, *Clement* did not like the sceptics, and he abhorred the Sophists. His high Christian seriousness accorded well with the lofty trend of thought of the author of *Gorgias*. But if Philosophy to *Clement* was "the ruler of science," we must note, however, that the really scientific part of it, the logic and the physics, were but of minor interest to him. Philosophy was to him the wisdom of life. It was, "the science of Divine things"; it was theology.

(To be concluded).

Reconstruction of the Chinese Church

A CHINESE CHRISTIAN STUDENT

THE success of the Revolution in China has opened up a new era in many phases of her national life. Destruction, while evident, has not been by any means universal. The resulting conditions have, however, created new institutions and given to some existing institutions an impetus to further growth and improvement. The Church has not escaped the prevailing upset: it has been, indeed, racked to its foundations. Since the Boxer uprising there has been better

opportunity for the creation of a greater and better Church than we have today; nevertheless the difficulties involved therein must not be minimized. The writer ventures to analyze the problem and pass on his glimpse of its solution.

Perhaps the greatest impediment Christianity faces in solving its problems is denominationalism. Outside forces treat the Church as a whole; it is a Church divided, however, that must needs meet this situation. Denominationalism has an historical background and purpose in the West; though even there its driving purpose is weakening. In China there is no superfluous Christian energy to dissipate in denominational competition; every ounce of energy should be directed into well-planned cooperative channels. Concerted planning and action in Christian enterprises, as in any other, is the keynote of success in this critical time. The importance of this is now more obvious than ever!

Most readers would, I believe, agree with me in this opinion. Yet many are skeptical as to whether any sort of Christian unity is practically possible. May I, in reply to this latter group, quote the old saying, "Where there is a will there is a way"? One difficulty in creating the "will" to unity is that the dangers threatening the Church have not taken sufficiently clear shape to stimulate the common worker to desire united effort to overcome them. Perhaps if the churches were more widely attacked their constituencies would feel more deeply the need of their getting together.

Let us review some of the aspects of the situation. The loss of the foreigners' prestige as a result of the attack upon the "unequal treaties" has, of course, affected the Church. It is depressing to admit that to no small degree the Church has been dependent on consuls and gunboats; but this fact cannot be evaded. The situation has, however, subtly but noticeably changed. Those who formerly looked to the Church for protection now realize that its value in this regard has lessened. I have heard, for instance, numerous members of the middle and working classes state that nowadays there is no "advantage" in joining the Church; there is not as much money in it as before and one can no more get advantage over the other fellow by joining; meaning, of course, *political* advantage. This type of Church influence is, fortunately, practically gone! Furthermore many Christians, it is said, have deserted and gone back to idolatry. This means that the sheep are being separated from the goats. That is a good thing! Some, however, question whether ultimately there will be any sheep left. The lamentable thing is not the desertions but the fact that the foundations upon which the Church was constructed were not well adapted to this new situation.

It does not, however, do much good, to bemoan the past. To many foreign missionaries, I suspect, every member of their congre-

gation was a good man and every pastor a saint. Oftentimes when such were in trouble, financially or in matters of litigation, such missionaries lent a helping hand. Such help made the Church attractive to the undesirables and brought it under the contempt of the thinking classes. Now that this attractiveness is passing some congregations are melting down.

The modern problem is how to reconstruct the Church on a new basis. Christianity will hereafter have the same status in China as her other religions, at perhaps a slight disadvantage. Confucianism has a long history and is deeply incorporated in China's literature. It is now suffering eclipse in the fervent pursuit of western learning. Before long, however, it will come back: it might be more influential than ever. Buddhism is well known by the masses. As a result of the universalization of modern education its superstitious aspects will be eliminated and when truly reformed it will again become popular. Taoism is very superstitious and, like Buddhism, very widely known. Mohammedanism does not enjoy a wide popularity but owing to the peculiarity of its creed is able to hold its own. Christianity, it must be remembered, flourished in the T'ang Dynasty but nevertheless dwindled away. At the present time Christianity has only a small following: its principles have hardly touched the life of the masses. It will be a long and painstaking task to Christianize the whole country.

To meet this situation Christianity should be popularized. Western countries find themselves today facing a religious crisis in which people, especially youth, rebel against the institutions of the Church; many of them are even deserting it. Many of the methods of the Church are clearly out of date as compared with the advances made in science, journalism, the automobile industry, the theatre, and apartment houses. Religion should, I think, use the promotion methods of modern business. It should walk into the every day life of people: the old methods which fitted into the lives of the past generation are now out of date. Religion should be made known in the story magazine, advertisements, in connection with merchandise, instruments of recreation, business and politics. In China nothing is more important than to let the mass of the population know what Christianity is, whether they join the Church or not. Christianity should be reduced to the simplest and most understandable terms and shown to be applicable to all phases of human life. It should be rendered intelligible to every body and in terms that can be readily considered and talked about.

Theology should not be confined to the seminary and the pastors. It should be made universal, be discussed in newspapers and magazines and widely distributed in books and pamphlets. This is especially important for students who are today more inquisitive than ever before.

They want to know the whys and wherefores of things with a view to thinking for themselves. In its preaching Christianity has laid all its emphasis upon its practical side, allowing the stereotyped creeds and dogmas to take care of its theories. Little room has been allowed for discussion. By ignoring its theories its practical emphasis loses its *Christian* significance. Failure to connect the two is the main trouble with students all over the world.

The Church needs new leaders and well prepared pastors. The present generation of church workers leaves a great deal to be desired. The meagre salary of the pastor offers very little inducement to recruits. We find, therefore, many promising young men jump their promise to enter the ministry after being well ahead in their theological preparation. This poor remuneration of church workers is based on the old theory that impoverishment of the body benefits the soul. I feel that it is absurd to ask China's spiritual leaders to sacrifice while many of the laymen live in comfort! This means that the layman receives his spiritual benefit at the expense of the pastor. The church worker has the right to enjoy the ordinary comforts of life as well as any body else, and he cannot be expected to render efficient service when he has to struggle all the time to make ends meet on an inadequate support. He should be able to get into touch with current literature and keep up with the rest of the world. Not until this point has been well taken care of can strong church leaders be secured.

In spreading the Gospel the Church should be willing to use the methods of modern publicity. The literature distributed by the church organizations is all too frequently made up of quotations from the Bible and is written in a terminology not intelligible to those outside the Church. The evangelist is not trained in modern methods of propaganda and there is too much rule-of-thumb method in choosing them. The Church is like a factory turning out personality and souls and there is no reason why the word "efficiency" should be banned here. The psychology of the general mass, the most direct means of appeal, the use of posters, slogans and colors should all be carefully studied in planning Christian publicity.

Moral reconstruction in China is one of the most urgent needs of the day. Its importance is perhaps not as obvious as is that of physical reconstruction, but the bad effects will be great if the former does not keep pace with the latter. Religion is the only instrument that can effectively accomplish this end. I will go so far as to say that probably any religion that can meet China's needs, will be welcome. If Christianity is not able to perform its mission in this regard China may look to Buddhism.

There is, therefore, an immense piece of work for the Church to accomplish. Let us pray that His Church will be able to fulfil this

mission of the realization of the "Kingdom" in China. Missionaries and church workers have done their best and many of their adversities have been due to factors quite beyond their control. I am not trying to find fault with or blame any body. I wish to pass on a few ideas which I hope may be useful in promoting the advancement of a new Christian era in my country.

The Book of Causes and Effects¹

Translated by D. C. GRAHAM

*The "Book of Causes and Effects"² In The Three Existences
(present, past, and future).*

WITHOUT something important, I would not enter this sanctuary. Listen as I utter the "Book of Causes and Effects." Today we have the privilege of meeting together. We are all members of the Long Hua Society.³ The "Book of Causes and Effects" is truly good to hear. When it is read, let all pay attention. May everybody come and listen, and all the Boddhisatvas will be glad.

First, you must listen, secondly, you must believe, and the gods of the three regions⁴ will all respect you. Hear it plainly, and do accordingly. And all the Boddhisatvas will look (approvingly) upon you.

Originally the Bôdhi⁵ tree was planted by a righteous man. The roots were planted deep, and the flowers thereof bloomed: the flowers

1. The copy from which the translation of this book was made was given to the translator by a Buddhist priest who claimed that it "is very important." It is very well known everywhere in China. Dr. K. L. Reichelt, who examined the manuscript at our request, says; "The book gives the most trivial and banal sayings and instructions anent rewards and evil retribution, and lacks any explanations or allusions to the higher and deeper aspects of Buddhism. It shows how a rather pious but mediocre Buddhist monk aimed to give practical instruction to average people as to their religious life." The book shows traces of Taoistic influence. As originally prepared it is in verse, though the rhythm is less evident in the middle section than in the other two. Rhythm has been generally sacrificed by the translator in the interest of meaning. In order to save space the various phrases have been put together in the translation. As a result the versified form of the original does not appear. These changes do not, however, affect the meaning. Editor.

2. 因果 "Cause and effect; Conduct in a previous life producing its results in this." Baller, *An Analytical Chinese Dictionary*, page 224. This book gives, in a popular, attractive style, the Buddhist doctrine of Karma and Transmigration. It should be borne in mind that effects in one existence are always the result of conduct in a previous existence. In the following pages this is implied even when not definitely expressed.

3. 龍華會 This is a Buddhist society said to be composed of members who have secured salvation from future rebirth.

4. "The three Buddhist divisions of every universe into the regions of lust, form, and formlessness." Giles, *Chinese-English Dictionary*, page 937.

5. "Bôdhi or sambôdhi,—supreme wisdom or enlightenment, necessary to the attainment of Buddhahood." Giles, *Chinese-English Dictionary*, page 932.

bloomed, and bore fruit during three thousand worlds. Receiving happiness comes from doing things that give happiness. What is the cause of having wealth and honor in this life? Being filial to your parents, and doing good deeds. What is the cause of poverty in this life? Being stubborn, and not believing in the gods. What is the cause of attainment to official rank? Great merit in building temples and in making the images of gods. What is the cause of riding in sedan chairs that it takes eight men to carry (a sign of great dignity and honor)? Great merit in building bridges and repairing roads. What is the cause of (living in large houses with) high doors and large windows? Giving to the poor in a past existence. What is the cause of being the wife of a great official? Putting gilded coverings on the eighteen Arhats. What is the cause of wearing gold and silver ornaments? Putting gilded coverings on the images of the gods. What is the cause of living in houses of more than one story and with tile roofs? Repairing Buddhist temples and their doors. What is the cause of living in humble houses having straw roofs? Being unwilling to act righteously in a previous existence. What is the cause of being far-famed? Presenting bells and drums to Buddhist gods (images).⁶

What is the cause of having sons and grandsons that are filial and obedient? Having compassion on orphans and widows and showing mercy to the poor. What is the cause of having sons and grandsons who are not filial? In a past existence you were not filial to your parents. What is the cause of sons and grandsons ruining the family? The using of unfair scales, and peck and quart measures, that were too small, in a former existence. What is the cause of enjoying long life? Because of not killing (includes all animals, reptiles, birds, and insects), and releasing (captive) creatures (to keep them from being killed) in a previous existence. What is the cause of a short life? Killing and destroying life (includes all creatures), and shooting birds. What is the cause of being the victim of a deforming disease? Not revering heaven and earth, and destroying gods. What is the cause of happiness? The doing of good deeds and giving to the poor, in a past existence.

What is the cause of being unhappy? The doing of evil and the committing of many sins in a past existence. What is the cause of wisdom in this life? Respecting and pitying paper on which characters are written, and revering scholars. What is the cause of blindness? The showing of people, who enquired, the wrong road in a previous existence. What is the cause of deafness and dumbness? Not answering when father or mother called. What is the cause of eyes that can see

6. This refers to the images of gods in the temples as if they were actually intelligent deities. The terms Fuh Shen or Buddhist Gods (菩薩), and P'u Sah, or Bodhisattvas (佛神) are used in this sense several times in the following pages.

clearly? Lighting lamps in front of the Buddhist gods (in the temples) in a previous existence. What is the cause of a growth in the eyes that hinders sight? A fondness of secretly spying on (looking at) people in a previous existence. What is the cause of crooked lips and loss of teeth? A fondness of spreading baseless reports and of laughing at people. What is the cause of black hair (hair as black as black paint)? The doing of many beneficial things, and a willingness to help others. What is the cause of yellow hair? Taking (stealing) the cloths that cover the heads of idols. What is the cause of white faces? Being habitually clean in a previous existence while worshipping the gods. What is the cause of faces being black? Not being devout while burning incense and changing water (in the flowerpots of the temples). What is the cause of a bad-smelling mouth in this life? A mouth not (morally) clean and the wanton reading of books. What is the cause of a fragrant-smelling mouth in this life? Exhorting people and doing good in a previous existence. What is the cause of teeth as white as snow? A vegetarian diet and the reading of sacred books. What is the cause of yellow teeth? Unjustly injurious speech and wantonly scolding people. What is the cause of a bad-smelling body? (Refers particularly to bad-smelling armpits). Worshipping Buddha when the body was not clean in a previous existence. What is the cause of an erect (well-built) body? Picking flowers with which to worship the Buddhist gods in a previous existence. What is the cause of an ugly figure? Not worshipping the gods on the first and the fifteenth days of the month. What is the cause of an understanding mind? A fondness of hearing (includes heeding) righteous books, and a willingness to believe in the gods. What is the cause of a stupid mind? Not heeding the exhortations of others in a previous existence. What is the cause of baldness and lameness? Lack of faith in the yin tsī wen (陰騭文),⁷ in a previous existence. What is the cause of being a hunchback? Making fun, in a past existence, of those who worship the Buddhas. What is the cause of being reborn as a cow or a horse? Owing debts and not paying them in a past existence. What is the cause of being reborn as pigs or dogs? Being a person without conscience in a past existence. What is the cause of insufficient food? Thinking of ways of injuring people in a past existence. What is the cause of being without clothes to wear? Swindling people's money, and concealing oneself. What is the cause of ragged clothing and lack of food? Fondness of being a rotten person who drops in and eats others' food without paying for it. What is the cause of being without fuel to burn? Cutting down and destroying the groves of bamboo or other trees in the yards of the temples. What is

7. "陰騭 secret settled. This term stands in popular language for the blessings which accrue to men who perform good works in secret." Giles, Chinese-English Dictionary, page 191.

the cause of poverty and social inferiority? Being unwilling in a previous existence to give away a single cash.

People of the world do not understand the laws of cause and effect, but complain that Aged Heaven (老天)⁸ is unjust. I will now explain the principles of cause and effect. All is cultivated in a previous existence. If you are very remorseful and despise yourself, you can only blame the fact that you did not cultivate virtue. If you wish to know the actions (as revealed through the law of causes and effects) of a previous existence, just note the consequences in this life. If you wish to know what the effects will be in a future existence, just note the actions of people in this life. If you cultivate yourself with a true heart according to the law of causes and effects, your sons and grandsons will each and all be wise. If people revile this "Book Of Causes And Effects," their sons and grandsons will not be like human beings. The law of causes and effects, which Buddha gave, distinguishes clearly between good and evil. I exhort you, ladies and gentlemen, very early to exhibit a good heart, and early to cultivate the way of Bôdhi (菩提),⁹ lest you lose (in a future life) your human existence (by being reborn as an insect, bird, beast, etc.). When you have attained to the hall of the Three Precious Ones, then the Buddhist law will be plain. With a true heart be filial to your father-in-law and to your mother-in-law, and then it may be permissible to enter a monastery (or to become a nun—this sentence refers to women). If you are not filial to your parents (here called living Buddhas 活佛), then the god Lin Kuan¹⁰ (靈官) will not show favor to you. Where is anyone born without parents? Among the disciples of the Buddha of the Western Paradise there is not one who is not filial. Sooner or later you must be at peace with your friends before you can be like a worshipper of Buddha. If filial piety and respect for elder brothers is in your heart, then the gods will be glad. First, you (women) should practice filial piety and reverence for elder brothers. Secondly, you must worship the Kitchen God. Thirdly, you must reverence your husband. Fourthly, you must teach your sons and grandsons. You should constantly keep in mind the three obediences¹¹ and the four virtues.¹² You must do as Buddha urges

8. This refers to T'ien Lao Yeh (天老爺), a popular term considered by some Chinese Christians to refer to the "T'ien" (天, Heaven or Providence), and "Shangti" of the ancient Chinese Classics, and to be the same as the Christian God, although imperfectly understood. T'ien Lao Yeh seems to be widely known and worshipped, but to have no image.

9. See previous note.

10. The Taoist equivalent for the Buddhist Wei-toh (韋馱).

11. "The three obediences—of a woman to her father, husband, or son." Williams, *A Syllabic Dictionary Of The Chinese Language*, page 846.

12. "Women have four points to which they should pay great attention, viz, 德 virtue, 言 conversation, 容 looks, and 工 needle-work. Giles, *Chinese-English Dictionary*, page 1076.

you before your worshipping of the Buddhas can be effective. If you do not fulfil human principles (of rectitude), the worship of Buddhas will be useless. Of all actions, being filial is primary. Of all evils, fornication is first. If the foundation (of your character) is ruined, you cannot truly do good; your cultivation of yourself is also without advantage, and the worshipping of Buddhas is vain. I exhort you, both men and women, to be careful of your eyes (what you see). If you have fulfilled well the principles of filial piety, you will reap (the fruits) in a future existence.

Since you have worshipped Buddha, you must sympathize with the mind of our founder Buddha. Merciful compassion is the root. Greatly manifest a good heart. First, you must accumulate secret virtue (by good deeds unknown to others). Secondly, you must give to the poor. You must be considerate of near and remote relatives when they are in adversity. Thirdly, you must have respect for orphans and widows. Have compassion on the solitary (who have no relatives), and have mercy on the poor. These things are better than cultivating yourself. You must also be willing to give. Give liberally to the vegetarian Buddhist monks. Show kindness, and do not hope to be requited. If you desire to be requited, then you might as well not manifest kindness. Seek righteousness with a true heart, and Buddha will manifest his power. In worshipping Buddhas, your heart must be good. If your heart is good, you can become a god. If your heart is good, and your life is also good, your glory will endure until old age. If your life and heart are not good, then even while your journey (of life) is still unfinished, you will suffer affliction. If your heart and life are both good, your wealth and honor will endure until old age. If your mouth is virtuous, but your heart is not virtuous, you will call upon Amitabha in vain. If your heart is good, and you eat a vegetarian diet, and your life is also good, then happiness and long life will come. If you do not observe the vegetarian customs, Buddha will not blame you, but if you wish to observe the vegetarian customs, Buddha will assume responsibility for you. First-class people observe the vegetarian customs continually, and are reborn in the families of officials. Second-class people observe the vegetarian customs by the month (a month or two at a time), and are reborn in families with high doors and large windows (in rich homes). Third-class people observe the vegetarian customs for short intervals, and are reborn in homes having more than one story, and with tile roofs (well-to-do, but less so than first and second-class people). Low-class people do not observe the vegetarian diet, and are reborn in poor families with small windows. It is only to be feared that those who observe the vegetarian customs will cease doing so, and the King of Hell (閻王) will hang up an iron bulletin-board in his court (with their names and sins written upon it). Then in the wheel of

transmigration they will turn around, and be reborn as cows or horses. If you observe the vegetarian customs, you must be pure, and then the gods will respect you. If one who observes the vegetarian customs is not pure, Buddha will be very angry. If a person secretly eats meat, when he dies he will change to a domestic animal (horse, cow, sheep or goat; chicken, goose, dog or pig, etc.). If you do not observe the five precepts (slay not, steal not, lust not, be not light in conversation, drink not wine),¹³ then when you die you will change to a dog. If all people cultivate and observe (the vegetarian customs), then wealth and honor will long endure.

I respectfully urge all people, not to oppose their consciences, to carefully listen to this poem, the name of which is "One Hundred Things Which Should Not Be Done."

Life and death, each person completes for himself: others can not control them for him. First, be filial to your parents: disobedience is wrong. Second, respect your seniors: one must not lack agreeableness. Third, be loyal to the Emperor: one must not disobey the laws. Fourth, be faithful (truthful) to friends: one must not tell lies. Filial piety and reverence for elder brothers move heaven and earth: one must not be deficient in loyal speech. These are four precious things in which one should not be lacking.

Fermented liquors are a deceptive medicine: one should not drink many cups. When you are drunk, your speech is disorderly. If you are disgraced, you have no fault to find. Fornication is a knife that kills people: you should not commit fornication with women. Wealth is a source of hatred: it should not be secured in evil ways. No matter how great your wealth, you can not purchase life or death. Anger is a root that brings evil calamities. Be patient. Do not become angry. One who ruins his home destroys himself. It all comes from lack of patience. Wine and fornication you should refrain from. Do not be influenced by wealth or anger. These are four thieves which injure people greatly. If you can eradicate these four malevolent demons, the King of Hell can not control you. Heaven shelters and the earth sustains us. You should revere them and not hate them. The gods protect and help us. You should offer sacrifices to them. You should not flatter them with lies.

We are descended from our ancestors: we should offer sacrifices to them: we should not forget them. Our revered teachers instruct us: we should esteem them: we should not regard them lightly.

Buddhist nunneries and monasteries should be built: they should not be torn down. Bridges, roads, and old graves may be repaired: they must not be destroyed. When scholars preach the Sacred Edict, they should be diligent: they should not be lazy.

13. Baller, *An Analytical Chinese-English Dictionary*, page 521.

The characters (written characters) and books of saints and worthies should be pitied, and not lightly esteemed.¹⁴ Free burying grounds and free schools should be established. They should not be destroyed. In funerals and marriages, you should be economical. You should not be extravagant.

The principles of causes and effects, and of retribution, should be believed: they should not be doubted. Heretical religions and side-roads (in religious terms "heretical sects") should be dismissed: they should not be studied. Boundaries of fields and corners of land should be given up (in case of disputes). You should not intrude (on the land of others). When you have borrowed silver and money from others, you should repay. You should not cheat. Wives, sons, and daughters, should be taught: they should not be cursed. With your kindred and neighbors, you should be harmonious: they should not be hated. Workers and slaves should be treated with compassion: they should not be maltreated. Old widowers, widows, orphans, and those without relatives should be aided: they should not be laughed at. Those who are old, and weak, and the maimed, should be pitied: they should not be hated. Double-facedness and oppressiveness—stand aloof from them. Do not draw near them. People who lack understanding, and those who are foolish, should be shown compassion and not imposed upon. People who are wickedly cruel, and perverse—hide from them: do not provoke them. When you meet people who are in litigation, you should urge them (not to go to law). You should not incite them.

If you meet people who have an enmity, you should settle it, but not increase it. If you meet people with learning, you should praise them and not envy them. If you meet people whose conduct is righteous, you should express approval, but not slander. If you meet people who indulge in evil practices, you should conceal them, but not publish them abroad. If you meet people who are conducting a marriage ceremony, you should help unite them, and not break it up. If you meet people who have something good, you should enjoy seeing it, but not steal it.

The wife and concubines of a friend should be treated politely: they should not be made sport of. The merits of cows (or water buffaloes) and dogs are great: they should be fed and not killed. Clams, snails, loaches and eels should be released: they should not be captured. Insects, grass, and trees should be protected: they should not be injured. If you are able to perform all good actions (includes such as have just been enumerated), there is nothing which you seek that you can not secure. All people desire to live a hundred years, but the length or shortness of one's life can not be determined. Each person desires

14. This refers to the practice of carefully collecting and burning paper on which characters are written with the idea that such practices will be greatly rewarded.

money: it should not be sought by force. Wealth and honor are determined in a past existence. In this life they can not be acquired by seeking.

By day and by night you have hardships, and are very busy. You desire to play but cannot. Gradually your hair becomes white. If you wish it again to turn black, it cannot. It is truly fitting to perform right actions. Those who have money do not like to part with it. People think only of becoming rich, and are willing to acquire wealth by any means. All covet large profits, but there is danger that they can not be enjoyed if secured.

If you buy with large peck measures, or sell with light scales, there is danger that you will not be able to enjoy the results. As to the amassing of wealth for your descendants, probably your descendants will fail to get it. Those who act harshly towards others give birth to prodigals, who cannot inherit the property. - One who commits fornication, gambles, or smokes opium will lose his property.

It is vain to toil like a horse or a cow. When you die you cannot take along a single cash. Some day you will be sick in bed. You will desire to get up, but cannot rise. There will be nice tasting victuals. You will desire to eat them, but cannot. Although you have a whole chest of clothes, you will be unable to wear them even if you wish. When relatives and friends come to ask about your welfare, you will desire to speak, but will be unable to do so. Your affection for your wife or husband is deep: parting will be unbearable. Your sons and daughters will weep, but you will be unable (on account of illness) to hear it. The millions of affairs in your mind, although you have a mouth, you will be unable to utter. Though you have good children, they can not suffer (your illness) for you. When your eyes have closed and you see U Sang (無常 or U Er E 無二爺, judgement), who leads the newly departed soul to hell, you will wish to hide; but in vain. Many things in your home you will be unwilling to leave behind. You will be unable to breathe a single breath. Your hands and feet will be immovable. When you are in your coffin, you will know neither good nor evil. A few days later your stink will be unbearable. The flesh and skin of your body will be rotten, and your color will not be pleasant to see. In front of your spirit, the pork, poultry and fish, you will see, but will be unable to taste. When one dies, he will return to the dust: he cannot remain in his home. The yin-yang professor will come to exorcise the malevolent influences (demons). He must not be a moment late. The money and goods which you have accumulated, your hands cannot grasp. Your lands and houses cannot be put into your coffin. The lictors of hades will lead you away. You will be unable to go where you please. The path across the resourceless bridge (奈河橋)¹⁵ is narrow. You

15. "A bridge in Purgatory which all departed spirits are forced to cross." Baller, *An Analytical Chinese-English Dictionary*, page 323. The name implies that it is very hard to cross.

yourself will be unable to cross. The brass snake and the iron dog will bite you. You will think of fleeing, but will be unable to run. You will be forced to cross by beating. The beating will be unbearable. With an empty hand you will meet Nien Wang 閻王 (the king of hell). You will be unable to hide your transgressions. In hades goodness is most preferred: evil must not enter. The king of hell shows no favors: even kings and nobles will not be pardoned.

If in this world (陽間) you are without goodness, you will be unable to endure the laws of hades. You will be sorry that you did not early cultivate goodness. But it will be too late to repent. The sword mountain and the boiling cauldron of oil, you will not be able to avoid. When you are being ground to pieces or sawn asunder, you will find the pain unbearable. The actions were your own; and the punishment will be your own. The saints and the Buddhas will be unable to save. In a future existence you will change to an animal, and will endure unspeakable hardships.

The sufferings of the three existences (present, past, and future) that you will endure, if you reckon them up, it is not worth while (it does not pay to do evil). Thus you can see that in the future you must not do evil. Do only good things, and others cannot take away your reward. In doing good, perseverance is important: one certainly must not be lazy.

This poem which I, a lowly priest, have composed, is very poor. May each one of you remember it, and not say it is not good. If you act in accordance with it, there is no place where you cannot go. In case you give to the poor, if you seek wealth, you will secure it. In case you print and give away books that exhort people to do good, if you seek honor, you will obtain it. In case you show mercy to orphans, and compassion to widows, if you desire sons, you will receive them. In case you purchase creatures in order to release them (thus saving them from death), if you seek long life, you will obtain it.

Free yourself from all desires, and if you seek to be a Buddha you will succeed, and when the time for the outcome has been fulfilled, if you seek to be an immortal, you will be successful. In your dealings you must be just. Do not use scales that are too large or too small: many deceptive people have shortened the lives of their children. With a sincere heart decide early to do good, and your calamities and happiness will change (for the better) on all occasions. Even if you were depraved in the past, you must be straight (right) in the future. If a good person suffers misfortune, it is only because retribution (for sins committed in a past existence) has not been fulfilled. When the outcome is completed, Great Heaven will, of course, care for him. The birth of children is early or late (as decreed by heaven): it is determined by Heaven who can become husbands and wives. In this world we should

be patient: it is unnecessary to become angry. If some one comes and scolds you, just let him scold awhile. If someone beats you, just let him beat awhile. Endure scolding, do not answer, and the evil mouth will naturally become quiet. Endure beating, do not strike back, and the evil hand will naturally become powerless. Lift up your eyes, look at the prisons: all therein are big rogues. The law of the country will not pardon people. When you have received the sentence of beheading, strangling, banishment to another part of the province, or banishment to another province, your wife, sons, and daughters will each change their names (find another more desirable husband or father). When you have come to this condition, and think deeply, although you call to Heaven, Heaven will not hear. I urge you to publish and to give away many copies of this book, and your virtue will be immeasurable and without limits.

Aids to an Understanding of Sun Yat Sen

W. P. MILLS

IN Sun Yat Sen's will the following sentences occur. "The work of the Revolution is not yet done. Let all our comrades follow my 'Plans for National Reconstruction,' 'Fundamentals of National Reconstruction,' 'Three Principles of the People,' and the 'Manifesto' issued by the First National Convention of our Party, and strive on earnestly for their consummation."* It is worth while for foreigners to understand clearly what these four things are which are to serve as guides for the Nationalist Movement in its further development.

Whether Sun wrote the will ascribed to him, or whether he simply signed a draft prepared by Wu Tse Hui or Wang Ching Wei, or whether the will is entirely a forgery, as some claim, are all questions which are beside our point in this article. The thing that concerns us here is that the two books and the two pamphlets mentioned in the will are the political chart and compass of the Nationalist Movement. If we wish to understand Sun Yat Sen and the movement which he created we must learn his mind and the mind of his party from these writings. We shall take these up in the order in which they are mentioned in the will.

The "Plans for National Reconstruction" consists of three parts, Psychological Reconstruction, Material Reconstruction, and Social Reconstruction. These are really different books, written at different times by Dr. Sun. The last part of the PLANS, "Social Reconstruction," was

*Price's translation in "San Min Chu I" published by The Institute of Pacific Relations.

really written first. The preface of the book is dated February 21, 1927. This book is a sort of Robert's "Rules of Order" for deliberative assemblies. It is not an outline of social reconstruction in any wider sense. Its scope is well described by a literal translation of its other Chinese title "First Steps in Democracy." In the preparation of this book Sun acknowledged his special indebtedness to a book in English by one Sha Deh. It is not possible to say now who is intended by this reference. Later investigation will doubtless make this point clear. The first part of the PLANS, "Psychological Reconstruction," was the second part to be written. Its preface is dated December 30, 1918, but the book itself seems on internal evidence to have been written in 1919. This book has recently been published in English by Messrs. Hutchinson and Co., London, under the title "Memoirs of a Chinese Revolutionary." In this book Sun develops his famous theory that "action is easy, but knowledge is difficult," a theory that he brought out in opposition to the teaching of Fu Yueh of the Shang dynasty, that "knowledge is easy, but action difficult." Sun felt that Fu Yueh's view tended to paralyze effort and was really the reason why China had made so little progress through the centuries. He regarded this theory as his "enemy, a thousand times more powerful than the authority of the Manchu dynasty," and sought earnestly to break its hold on the minds of his fellow-countrymen. It is Sun's opposition to this theory of Fu Yueh's that accounts for the name given to this part of the PLANS, "Psychological Reconstruction." What Sun was trying to do here was to change the mental attitude of his people. In Chapter IV of the "Memoirs" Sun develops his idea of the three stages through which the revolution must pass, "the first, military government; the second, preparatory; the third, constitutional reconstruction." He urges also in Chapter VI and VII co-operation with foreigners in the industrial development of China. In Chapter VIII, Sun gives an account of his revolutionary activities from his early manhood up to the time of the establishment of the Republic.

The second part of the PLANS, "Material Reconstruction," was the last to be written. This was drafted in outline some time between the Armistice that closed the Great War and the first of February, 1919, but it was not fully developed as a book until 1919-20. The book was first written in English and first published in that language under the title "The International Development of China." A Chinese edition was not published until October, 1921. The reason why the book was first written in English was because Dr. Sun desired to interest the Powers, at the earliest possible moment after the war, in his plan for a co-operative development of China. Dr. Sun's program, as outlined in this volume, comprised the development of a system of communications, of commercial harbors, and of modern cities. It also looked toward the development

of water power, iron, steel, and cement works, mining, agriculture, irrigation, reforestation, and colonization. Sun's scheme has been criticised as being impractical, and in some respects it is; nevertheless, in its main ideas, if not in its details, it presents the lines along which China's future development must proceed.

The next thing to be mentioned in the will is the "Fundamentals of National Reconstruction." This is a small pamphlet published by Dr. Sun in April, 1924. It gives in its twenty-five points the successive steps by which China is to pass from the period of military government to the period of constitutional government. The only translation that the writer has seen is that which was published by "The China Courier" on March 28, 1927. This translation was quoted by "The Courier" from "The People's Tribune" of Hankow. The writer would be glad to know if any other translations have been made. In this connection it may be pointed out that Sun at one time planned to write a book called "The Reconstruction of the State." This was to have comprised a full statement of his political ideas, as well as his views on foreign policy and national defense. This book was, however, never completed, one reason being the revolt of Chen Ch'ung Ming against Sun, on June 16, 1922, at which time most of Sun's notes and books were destroyed. It thus happens that, while very brief, the "Fundamentals of National Reconstruction" is the most complete outline we have of Sun's ideas and the way in which he hoped they might be worked out in China. The document is therefore well worthy of careful study.

The third of the political guide books mentioned in the will is "The Three Principles." This contains Dr. Sun's widely known lectures on Nationalism, Democracy and Livelihood. These lectures are now available in an excellent and complete translation by Mr. Frank Price, published by The Institute of Pacific Relations. There is also an abbreviated translation published by "The North China Daily News." The lectures on Nationalism have also been translated by Miss Agnes Fung and published by the Liang You Publishing Company. Inasmuch as these translations are so readily available, the writer will not here go into any discussion of the "The Three Principles," or "San Min Chu I," as they are called in Chinese, further than to say that in certain quarters doubt has recently been expressed as to whether Dr. Sun really wrote the "San Min Chu I," at least in the form we now have it. In the writer's opinion, however, such doubts are entirely unjustified. The lectures were delivered between January 27th and August 24th, 1924, and Dr. Sun did not die until March 12th, 1925. The preface which appears in the "San Min Chu I" was written on March 30th, 1924, and was designed to serve as the preface to the lectures on Nationalism, which were published as a separate book soon after they were completed. The preface itself states definitely this fact. The writer has himself seen a

copy of the second edition of the lectures on Nationalism which bear the printer's date as of January 1st, 1925. Thus between March 30th, 1924 and March 12th, 1925, the date of Sun's death, the lectures on Nationalism had already passed through at least two editions. There thus seems to be no good reason whatsoever for doubting that Dr. Sun wrote the "San Min Chu I" as we now have it. The authenticity of the will is perhaps a different question, but that is a point into which we cannot enter here.

The fourth and last of the political guide books mentioned in the will is the Manifesto issued by the First National Convention of the Kuomintang. This Convention was held in Canton in January, 1924. A translation of this Manifesto was issued by the Executive Committee of the Kuomintang Students' League in Greater New York. Unfortunately only a limited edition of this translation was printed and copies are now hard to secure. The Manifesto was also published in part in "The China Courier" on February 10th and March 30th, 1927. The article printed on February 10th was quoted from "The People's Tribune," Hankow. That of March 30th was a reprint of an article by Chang Wei Chiu in "Current History" (date not given) on the "Origin and Aims of the Cantonese National Party." The translation published both by the Kuomintang Students' League* and by Mr. Chang in the article mentioned above, differ in one respect at least from the Chinese text of the Manifesto which the writer has. In that section of the Manifesto which deals with "Foreign Policy," the translation makes no mention of Article 5, which is to the following effect, "The Boxer Indemnity must be used entirely for educational purposes." Why this article was omitted one can only surmise.

To sum up. Of the books and pamphlets mentioned in Dr. Sun's will, everything except the third part of the "Plans for National Reconstruction" has already been translated into English. This third part of the PLANS is perhaps hardly worth translating as it is simply a Rules of Order for deliberative assemblies. The translation of the first part of the PLANS under the title, "Memoirs of a Chinese Revolutionary," is readily obtainable at any bookstore. The Original English draft of the second part of the PLANS is also easily obtainable under the title "The International Development of China." The "Three Principles of the People" is available in two translations. The "Fundamentals of National Reconstruction" and the "Manifesto" are not so readily available. A translation of the former can now be found, so far as the writer is aware, only in newspaper files which are inaccessible to the general public. The latter can also be found only in newspaper or magazine files, or in a rare pamphlet edition. It is greatly to be hoped that the Institute of

*As quoted in Hornbeck's "China Today—Political" P. 540.

Pacific Relations, or some other agency, will publish a translation of the "Fundamentals" and the "Manifesto" in a form convenient for ready distribution. If this should be done, the English reader would then have available all the material of importance mentioned in Dr. Sun's will. It cannot be too strongly emphasized that this is a period when China is thinking politically as she has never done before. As an illustration of this attention may be called to the magazine, "The New Life," which has as its chief object the discussion of ways and means for carrying out Dr. Sun's ideas. It behooves us all to be familiar with these ideas which are such a force in the life of China today.

NOTE:—For the convenience of those who may desire it, the Chinese names of the books and pamphlets mentioned in the article are given herewith:

1. Plans for National Reconstruction. 建國方略.
 - a. Psychological Reconstruction. 心理建設—孫文學說.
 - b. Material Reconstruction. 物質建設—實業計劃.
 - c. Social Reconstruction. 社會建設—民權初步.
2. Fundamentals of National Reconstruction. 建國大綱.
3. Three Principles of the People. 三民主義.
4. Manifesto of the First National Convention of the Kuomintang. 中國國民黨第一次全國代表大會宣言.
5. Reconstruction of the State. (國家建設). This was the book Sun planned but did not complete.

Our Book Table

MONEY AND SPIRITUALITY.

WESTERN MONEY AND THE CHINESE CHURCH. FRANK RAWLINSON. *The Mission Book Company, Shanghai.* Local currency, 50 cts.; U.S. Gold 25 cts.; United Kingdom, 1/3.

This little pamphlet of 71 pages is a reprint of a series of ten articles appearing anonymously in THE CHINESE RECORDER. For those readers who speculated as to their authorship it will be an interesting discovery that they are from the editor himself, and in view of his constant and comprehensive study of the problems of Christian work in China this ought materially to increase our sense of their significance. This is further strengthened when read at a single sitting with the concentration thus aroused instead of casually and disconnectedly at intervals of a month or so. Read again in this way one is much more vividly impressed with the intensity alike of thought and feeling which the author has put into this little monograph, his familiarity with the records of past policies and present experiments on the part of missionaries in dealing with this vitally important issue, and the logic set on fire with which he exposes mistaken ideas and compels assent to his main contention. It is a searching and spiritually oriented discussion of an economic aspect of mission work which cannot be evaded, but has been often bungled to the serious injury of our cause, and can be so treated as to demonstrate gloriously the practical working of Christian faith in a field which Chinese are peculiarly qualified to evaluate. This issue in one form or another is the ghost at every banquet of mission business.

It is in the consciousness of Chinese Christians and non-Christians far more than even with us, and their comments would be very revealing and perhaps disconcerting to those of us who have imagined that this was primarily a matter for missionaries to discuss among themselves. Whether one agrees or not with Dr. Rawlinson's conclusions, the treatment will be stimulating and informative. The present reviewer not only endorses thoroughly the position reached, but can testify from actual experience to its practicability and beneficial results. He commends the pamphlet to the serious attention of every one who has to do with mission finance—which virtually means every missionary—but especially to executives in China and in the "sending" countries.

J. L. S.

RELIGION AND LABOR.

LABOR SPEAKS FOR ITSELF. A SYMPOSIUM. Edited by JEROME DAVIS. Yale University. MacMillan. Gold \$2.00.

The Church in western countries is talking more than ever about saving the world; but many in the world and not a few in the Church are talking about the necessity of saving the Church. To read this book, the chapters of which are written by thirty-two labor leaders in twelve countries, ten of which are in some sense known as "Christian," is to realize where the root of this latter feeling centers. Putting together all types of industrial and agricultural workers, one realizes, furthermore, that the world's laborers constitute its most numerous class. Their general attitude towards religion and the Church, if it can be ascertained, has, therefore, a special significance for Christianity and its world-wide aspirations. All kinds of attitudes towards religion and the Church are outlined in this book. In Russia is found the most aggressive anti-religious attitude, though even there it is realized that religion cannot be successfully undermined by mere fiat. Then we have the social-democrat view which tends to leave religion to the conscience of the group and individual concerned. There is, also, the view of those, still in the Church, who point to the efforts made by some sections of it to bolster up the legitimate aims of the labor movement. This latter group is probably the weakest numerically.

The prevailing attitude of laborers towards the Church is one of indifference, merging sometimes into suspicion that the Church, in the main, supports the economic inequities that labor opposes. This attitude of indifference towards the Church, or lack of expectation that the Church will do anything to promote a decent level of welfare for Chinese laborers, is the main thesis of the chapter in this symposium that deals with China. If this, the largest group in the world, does not expect much of the Church and, youth also, is uncertain about both its message and its function, one wonders just what will be the influence of the Church in the future. Somehow the Church will have to break up this indifference and resolve this doubt if it expects to achieve its aim of saving the world.

Of course, some will say that if the Church sets out to help secure for this, the world's largest group, a decent welfare, it will induce the "rice-Christian" urge. But a book like this raises definitely the contrasting question as to whether the Church will endanger its primary values more by stirring in some the "rice-Christian" urge or by allowing in the many the continuance of the suspicion that the Church is indifferent to their human

needs. Viewing this question from the viewpoint of expediency it would seem as though the dangers are greater in the latter than in the former contingency. The widespread indifference of labor to the Church is only its response to what it deems the indifference of the Church to its human needs. Interestingly enough, labor does not show the same indifference to Christ and that, precisely because they deem Him not indifferent to their struggle. One can hardly say, furthermore, that this group of labor leaders are out for secular advantages only. They are, many of them at least, seeking a readjustment of their industrial relationships with a view to allowing fuller freedom to their higher aspirations. Apparently, however, the soul-saving message of the Church does not flourish in the mind of labor, which is chilled by this suspicion that the Church, in general, is indifferent to their physical salvation. One does not have to accept all the extreme things said about religion or the Church to draw this lesson from the often impassioned utterances in this volume. The writers therein do not mince their words about the Church and yet they evidently wistfully wish it would or could help them.

RELIGION AND HUMANISM.

A PREFACE TO MORALS. WALTER LIPPMANN. *Macmillan. Gold \$2.50.*

The modern world has lost the focus or fulcrum of morality as found heretofore in religion as centered in an external and supreme authority. Quite frankly and fearlessly a humanist tries to find a way out of the present chaotic swirl evident in both the human mind and morals. The first section is a description of this chaotic swirl, that often bites deep into one's mind. Then comes a discussion of the bases of human peace, happiness and self-mastery. Finally, there are given some old values as applied and reinterpreted for the modern setting. Present-day modernistic religion is thoroughly dissected. The result of scientific emphases and modernistic preaching—such preachers as Dr. Fosdick being mentioned by name—is an idea of God that, being beyond understanding, puts God where worship of Him is difficult, if not impossible. Fundamentalists might take courage from this were it not for the fact that Mr. Lippmann does not believe their idea of an authoritative religion is workable either, and holds, furthermore, that their earnest vociferousness is often due to their desire to cover up the uncertainties that are disturbing them. The outcome of this discussion is a brief outline of what might be called the religion of the humanists. For, while this book is seeking a base for modern morals, it implies clearly that religion is needed therefor. This is finally defined as “a religion of the spirit.” Inasmuch as the author feels that an external authority no longer works, he endeavors to show how the more democratic necessity of a human-centered moral direction may be understood and developed. Now interestingly enough, for the basis of this, he goes back to ancient thinkers for a principle that will put direction into man's chaotic uncertainties. “What the sages,” says one commentator, “meant by ‘high religion,’ what philosophers call ‘disinterestedness,’ what psychologists call a ‘matured personality’ are the same ideal and this ideal is inherently and necessarily the supreme ideal of modern man.” In applying this ideal to industry, politics and sex-relations, on each of which he gives most stimulating treatment, he ends by saying that sex-relationships must “transcend naive desire and . . . reach out towards a mature and disinterested partnership with their world”; the same

method of applying the ideal would seem to be true of industrial and political relationships also. Three times he refers to the dictum of Confucius, "At seventy I could follow what my heart desired, without transgressing what was right." In other words, this principle of disinterestedness brings one to where he desires only that which is right. Evil is not, in this connection, a property of things or life but a quality of human relationships, each instance of which should be viewed disinterestedly and a way found to eliminate it from the particular situation concerned. This book seems to overlook, however, the fact that this "religion of the spirit," as thus viewed, is one primarily for those who have passed the heyday of passion and desire. In other words, there comes a time in life when one desires less and so finds it easier to avoid collision with what others might think is right. This religion, whose main characteristic is disinterestedness is, it is recognized, possible only for those who can understand, actually a minority of humanity. The rest must apparently be led through teachers who must get things straight if they would lead straight the less understanding. In short, as outlined, this "religion of the spirit" seems suited to the middle-aged but does not seem sufficiently to tackle the problem as it concerns youth. This mild query is not intended to detract from the stimulating and clarifying discussion of the modern situation as regards religion and morals that this book provides. Among other things it makes clear that the Church must revamp its message and approach if it would play its proper part in making a "religion of the spirit" count in the lives of youth as well as of the middle-aged. As an attempt to summarize it we should say that this book shows how modern man must hew a path through the chaotic maze in which he finds himself, by a conquest over himself and his environment, in terms of his own higher qualities. This is the viewpoint of the humanist-democrat. We should like, however, to see the content of this religion broadened to include relationship and cooperation with the Supreme Being. That would seem to be the task of those who go beyond humanism; it calls for a Christian humanism.

PEACE AND WAR.

At the conference of the Fellowship of Reconciliation held in Nanking at the end of January, 1929, it was suggested that it would be useful to draw up a list of books suitable for any lending library formed by local groups of the Fellowship or for similar purposes. The following is a preliminary attempt at such a list.

1. 戰非上策. "Is There Not a Better Way"—a plea for arbitration, translated by I. Mason. (02 cts.).
2. 彭威廉傳. "Life of William Penn"—a brief biography by I. Mason. (10 cts.).
3. 國際和平教科書. "International Peace"—a study comprising 102 pages—in the translation by I. Mason. (12 cts.).
4. 國際同盟論. "Lectures on the League of Nations"—by T. Lawrence. There are 92 pages in this translation by E. Morgan. (10 cts.).
5. 社會福音與神學. "A Theology for the Social Gospel"—by Rauschenbusch, the translation contains 279 pages.
6. 耶穌的社會原理. "Social Principles of Jesus"—also by Rauschenbusch. (35 cts.).

7. 西方戰史. "A History of War in the West"—a translation of G. H. Perris's "A Short History of War and Peace," 223 pages. (12 cts.).
8. 窮兵大幻辭目錄. "The Great Illusion"—a translation of Norman Angell's famous book, about 150 pages. (13 cts.).
9. 世界和平論, "On General Peace"—by Gilbert Reid. (12 cts.).
The above books 1 to 9 inclusive are all published by the Christian Literature Society.
10. 基督受難與無抵抗主義. "Atonement and Non-Resistance," a translation of W. E. Wilson's book, a careful study of the passages in the New Testament, and some similar ones in the Old Testament dealing with the significance of the death of Christ.
11. 了解耶穌之初步. "Towards an Understanding of Jesus."
This is an abridged translation by K. L. Pao of Sinkhovitch's book—it is an historical study of the implications of certain aspects of Jesus' life and teaching in view of contemporary thought and political conditions and reaches conclusions similar to those of the previous book (10 cts.).
12. 革命的耶穌. "The Jesus of Revolution." (10 cts.).
The above three books 10 to 12 inclusive are issued by "the Truth Society," Peiping but may be obtained from the Mission Book Co., Shanghai.
13. 基督與社會的改造. "Reconstruction According to Jesus Christ," by Henry T. Hodgkin, translated by Beauson Tseng, 167 pages, published by the Y.M.C.A.
14. 教會與戰爭問題. "The Church and the Question of War"—Published by the Y.M.C.A.
15. 和平運動. "The Peace Movement"—Published by the Commercial Press (20 cts.).
16. 戰爭的原因結果及其防止法. "War: Its Causes, Consequences and Prevention"—Published by the Commercial Press (30 cts.).

WENLI PARTICLES. J. J. BRANDT. North China Union Language School, Peiping. Mex. \$4.00.

Some will feel that Wenli Particles are among those aspects of China's cultural inheritance destined to find a place in the archive of things that have passed out of popular use. Perhaps, however, some of them will slip into China's future language when that is settled. In any event it is good to have as careful a study of them as this book shows evidence of being. It is divided into two parts, one that in which the particles are classified and defined so far as possible; the other is a table of the particles arranged in the romanized for easy locating by the foreign student. All those who aspire to be sinologues will find the book helpful. The author does not attempt to paint over the elusiveness of this part of Chinese speech. Of two of the final particles he says, for instance, that the explanations given by Chinese teachers as to when one is to be chosen in preference to the other "are very vague and unconvincing." This confirms our suspicion, of long standing, that the use of many of these particles depends upon phonological nuances and euphonic values that only long acquaintance with the language will equip one to determine. The particles are divided into twenty-seven groups. One group is called the "individual particles" because the four classified thereunder are used in many various ways and cannot be put into any one definite group. This particle individualism, however, seems to be more extensive than the four so classified indicates. 而², for instance, is found in six groups though it is not classed as individual. Its individuality seems, however, fairly robust. Other particles, also, are found in more

than one group. However, having wrestled at times with these elusive words we appreciate the author's efforts to show us how to share and use them. All those forced to join in this etymological hunt will, we are sure, share our appreciation.

BEYOND AGNOSTICISM. BERNARD I. BELL. *Harper and Bros.*

The sub-title indicates its objective: *A Book for Tired Mechanists*. The Warden of St. Stephens College, Columbia University, has written it largely as a transcript from his own experience, for those who have—like himself—been driven into a discontented skepticism by recent scientific and other influences discrediting conventional religion, or who have found purchasable pleasures unsatisfying, or who are searching for some reason for living that their materialistic education fails to give. The earlier chapters are a spirited plea for the reconstruction of the individual religious experience from the chaos of cynical doubt to the order of a reasoned faith. Any missionary who seeks reassurance of the validity of his faith will find it freshly and forcibly put in this little volume. Every one will feel its tonic effect and enjoy its trenchant analysis of western life. The concluding chapters in their effort to restate the substance of a modern but fervently vital Christian belief are—perhaps unavoidably—less arresting in phrase and interesting in content. The general position is broadly cultured Anglo-catholic but this need not reduce the value of the book for any reader. Especially valuable indeed for those of other communions is the chapter on the *Art of Worship* with its excellent concrete suggestions as to architecture, furnishings, order of service, etc.

J. L. S.

THE LEGACY OF ISRAEL. *Essays by* Sir GEORGE ADAM SMITH, EDWYN BEVAN, F. C. BURKITT, R. T. HERFORD, A. GUILLAUME, CHARLES and DOROTHEA SINGER, Rev. CANON BOX, W. B. SELBIE, N. ISAACS, L. ROTH, A. MEILLET, LAURIE MAGNUS, C. G. MONTEFIORE. 10/- net.

This book is a new addition to the Legacy series which should be studied by every student of western history and culture. It is not a book of Jewish history or an exposition of Judaism, but is rather concerned with the spiritual contributions of the Jewish race to world civilization. Speaking from documentary sources, the Hebrew genius was revealed in no better work than the Old Testament literature. The political wisdom of the Hebrews was shown both in the establishment of a monarchy and in the centralization of national worship in the temple. The Book of Deuteronomy is nothing less than a legal code of national laws based upon the ethical ideals of the prophets. More remarkable, however, is the fact that Hebrew religion and ethics are never separated.

In estimating the contributions of Israel in later ages, a distinction must be made of the Hellenistic Jews from the Palestinian Jews. The Hellenistic or Greek-speaking Jews were far more advanced in culture and intellect. While Hebraism and Hellenism are sometimes compared with Fundamentalism and Modernism, it must be noted that this contrast is intellectual rather than moral. The Hellenists were equally loyal to God in spite of their contacts with an alien culture.

The influence of Judaism on Christianity is too well-known to be rehearsed here. But the Jewish influence on Islam should deserve more

attention. It is an established fact that commercial relations between Palestine and Arabia go back to the days of Solomon, and some books of the Old Testament, e.g., Job and Proverbs, are strongly marked by the presence of Arabic words. Further attention is called to the fact that in the early period of his public ministry, Mohammed eagerly sought the support of the Jews.

It may be said that the Jewish point of view was of great importance in moulding the outlook of the early Christian centuries and of the medieval period. Moreover, the Hebraic modes of thought have affected almost every department of activity in more modern times.

ANDREW C. Y. CHENG.

FAMOUS SHORT STORIES OF THE WORLD. *Selected and annotated by Z. K. ZIA. Thomas Chu and Sons, Publishers, Shanghai.*

This is the second series of famous short stories. It contains twenty-five stories comprising legends, fairy tales and stories by such well-known men of letters as Barbusse, Anatole France and Tagore. At the end one translated Chinese story is given. Such selections help Chinese readers to obtain an insight into western literature. They are also useful for westerners who have not kept up with their own literature along this line.

Correspondence

Literature Needs.

To the Editor of

The Chinese Recorder.

DEAR SIR:—In reply to your letter of July 5th in re "The Literature Needs of the Chinese Church" my experience leads me to suppose that one of the most urgent needs is for very much more really good literature on the Old Testament. I know of but few books on this subject that are of value—I mean of course in Chinese. Compared with the amazing wealth of material we have in English the paucity of Chinese publications written from a modern point of view is ludicrous.

It is not easy to make suggestions, but here is one: would it be possible for those who are teaching the Old Testament in China from the modern point of view to get into communication with each other as a

first step? We might then possibly be able to decide on some course of action and prevent overlapping.

In these parts there seems to be three classes in the Church:

(1) Those who know nothing whatever about the Old Testament—this is by far the biggest class.

(2) Those who read it but who regard it as an infallible book of oracles. I saw a statement not long ago to the effect that Leviticus had more of the Word of God than any other book in the Bible.

(3) A small but increasing class who sincerely desire to find out what the Old Testament is, but who are discouraged by the lack of literature that really helps them in their study.

I am,

Yours sincerely,

P. JENKINS.

"The Changeless Message."*To the Editor of**The Chinese Recorder.*

DEAR SIR:—May I express my very high appreciation of Mr. Burt's article in your May, 1929, issue on "The Changless Missionary Message," in reply to one on the same subject by Dr. Smythe. One hopes that these articles will come as a clarion call to all missionaries to reconsider the Message we have to deliver.

I do not think that any moderate Christian can look upon many of the modern presentations of the Christian Message without the gravest misgiving. In these there seems to be the definite object of synthesizing all the religions of the world, with, I presume, the hope that a new book of Sacred Scriptures may be written containing all that is common in those religions. Already a book on Religious Instruction is advertised as having been written by a Christian missionary in India, and containing a section of Annie Besant's translation of the Bhagavad Gita, extracts from the Gospels of Matthew and Luke, and selections from the Quran. It has been reported that at a meeting of non-Christian students in India, a leading Christian missionary told the audience that "Missionaries were not in India to convert the people of India to Christianity, but to make better Hindus, better Mohammedans, and better Buddhists." Many will remember that at a meeting of Buddhists and Christians to welcome the Dalai Lama of Tibet, in Peking, the Christian missionary who presided gave an address and in concluding his address, it was reported that, he wished the Lama all success in fulfilling the mission of Gautama the Buddha, Jesus Christ, and all holy men, and on

behalf of the audience he asked the Lama for a message which they might carry with them as they journey together through the pathway of life. One can hardly think the missionary was quite prepared for the Lama's reply. In complying with the request, it is said, that he gave an exposition of Buddhism and concluded by inviting his hearers "to embrace Lamaism without delay and to study the Buddhist sacred books." Since coming to England I attended a crowded meeting in the City Temple, London, at which representatives of seven of the great religions of the world spoke in the interests of peace. At the close of the meeting we were all invited to become members of "The Fellowship of Religions." I was interested and thought I would like to join but on reading what was expected of the members I found that one clause said that "members must not try to convert any one to another religion," or words to that effect. How could a Christian sign a statement like that in the face of our Lord's command; "Go ye into all the world and make disciples of all nations"?

Now, Sir, I know you covet sympathetic criticism. May I be permitted to say, that for some time I have felt that often your Editorials are weighted towards the above trend. I take one example. In the concluding paragraph on the "Challenge of Buddhism," in the May issue, it is said: "The challenge here briefly outlined must be approached and solved by Christians in staunch loyalty to Jesus Christ and in the atmosphere of His spirit. Is there not, however, more danger to the spiritual life of mankind in their continuing to fight each other, than in a mutual trial of co-operative amity?" The weight, to which I refer, lies in this question? That God has spoken to men in all the

religions of the world no student of religion can doubt, and that there have been good and holy men in every race down through the ages must be admitted, for "God has never left Himself without witness." But is there in all the world a religion in which God has revealed Himself so clearly or spoken so finally of the only way of salvation as in the message of the Cross? If we approach the trial of "cooperative amity" with Buddhism in "staunch loyalty to Jesus Christ and His spirit," how far could we possibly get? "Loyalty to Jesus Christ" makes His followers intolerant of any who claim to be equal with Him. He is God manifest in the flesh; to whom then can we liken Him? We cannot but speak tenderly of those who are doing His will, no matter of what race or religion they are, but our cooperative attempt would surely either lead us to show them that they are doing some of those things which Jesus taught, and so to our pressing them to follow on to know Him Whom to know is life eternal, or it would lead us, where it led Christianity under the earlier Nestorian and Roman Catholic attempts, to compromise the faith and so be eliminated. In either case there would soon be no cooperation. The study of comparative religions reveals to the Christian the lights of varying magnitude which were in them, but no one who wakens up when the sun rises thinks of using a lantern or depends on a star for guidance. Our Message, which is so clear in the Word of God, focuses on God suffering for humanity in the Person of Jesus Christ on the Cross and contains all that is luminous in the thinking of men. It provides the most perfect incentive, the world knows, for good deeds. Men everywhere know the good, but alas! they cannot fulfil the good they

would. And so the final and perfect message we have, and which is *changeless*, is that Jesus Christ crucified is the Power of God and the wisdom of God. Why then need we be hesitant or apologetic about our Message? Our boasting is not of ourselves, or our country but of Jesus Christ, born in Asia, not only as a moral sage—for Asia had plenty of those—but a Saviour! Let us like Paul say; "I am not ashamed of the gospel of Christ for it is the power of God unto salvation to every one that believeth."

I think, Sir, if we remain staunchly loyal to Jesus Christ and His spirit we shall not travel far along the road of "cooperative amity" with Buddhism or any other religion.

I am,

Yours, etc.,

JOHN BELL, B.M.S.

formerly of San Yuan, She.

"Submergence."

To the Editor of

The Chinese Recorder.

DEAR SIR:—Once more is fulfilled the proverb: "Light from the East." The proposals re the younger and older churches which have absorbed so much time in China have not escaped the notice of the Japanese churches. On page 477 of the August RECORDER, you call attention to a surprising objection to the "submergence of missionaries". I say, surprising, because it is least expected from Japan, which is supposed long ago to have "put the foreigner in his place". Surely the Japanese have not been asleep about national "rights" till now! They object to the Chinese view-point. They do not wish it adopted in Japan, and they give reasons.

At last common sense has spoken. At a Conference I asked a question which was not answered, viz., "If the missionary submit to the spiritual over-lordship of the Chinese Church, what becomes of his spiritual freedom? What scripture warrant is there for "submergence?" None has ever been alleged. The New Testament does not recognise the claims of nationalism, but the reverse. See Col. 2:19, "Holding Christ the Head, from whom all the body, being supplied and knit together through the joints and bands, increaseth with the increase of God."

Why should one part of the Christian army be subordinate to another part? There is only one Commander-in-Chief! What are the advantages of "submergence"? None that stand the test of Scrip-

ture. It is said the missionaries (some of them) abused their power. Is there any less likelihood of the Chinese Church abusing its power? They have no monopoly of the Spirit, such as the Pope claims. They cannot divide the earth, and claim a part as their jurisdiction. Transference of power is no panacea for the ills we deplore. Only spiritual revival can cure them. The Church's eyes have been on the wrong thing all the time. Let them really busy themselves with the "Five Years Campaign" and the other questions will settle themselves. Canon Streeter is here. He exhorts us to do more thinking; perhaps, I suggest, more PRAYING.

Yours, etc.

VETERAN.

The Present Situation

A COMPETITION FOR ORIGINAL HYMNS

The results of a competition for original Chinese hymns, conducted by the Committee on the Compilation of a Common Hymnal for the Sheng Kung Hwei, have been very satisfactory. The competition was widely advertised and hundreds of answers were received. As it was not specified in the terms of the competition that the hymns must be of recent composition, many collections of Christian hymns were received which were the results of years of loving labor on the part of their authors. It is certainly heartening to see with what abounding spontaneity the devotion of these Chinese Christians has been pouring itself out in song. It seems only fitting, therefore, that attention should be more definitely directed to this very healthful activity of the Chinese Church and that general recognition and even monetary encouragement should be given to a form of expression undertaken in love.

The hymns received were of all types and descriptions, as might be expected, ranging in style from the most involved Wenli to the commonest colloquial. Many long ballads give in street-song style the whole Christian story from the creation to the apocalypse. Series of classical poems, also, in the formal eight-line shell, each present one kernel of progressive Christian doctrine and make a very monument of patient faith and scholarship. Rollicking missionary shouts of the Come-in-and-be-saved-type, also appeared—easy to write and easy to sing and sometimes very effective. The

most characteristically Chinese contribution was a large number of hymns for special occasions in the life of the family, the building of a new house, the birthday of an old man, but especially that most festive of all events, a marriage. The wedding hymns in our existing hymnals have evidently been found very inadequate, judging from the overwhelming mass of material of this nature found among the original hymns submitted.

As our new hymnal is being planned more especially for use in church services among congregations already Christian, a good deal of the material mentioned above is automatically disqualified. We have been sorry, too, to be unable to consider certain other compositions, some of which showed both real religious feeling and literary ability in expression. A typical example of these begins, "Sitting alone before my sputtering candle...." which might do very well for the setting of a poem but would be quite unconvincing if sung by a standing congregation on Sunday morning.

Aside from those compositions, whose form made them unsuitable, there was still a great wealth of material from which to choose. A selection of six hymns was made by the Chinese members of the committee and from among these six, one was chosen by vote of all its members, foreign and Chinese, as worthy of the first prize. The other five were given honorable mention.

The hymn which has been awarded the first prize, called "The Sacrifice of the Cross," was written by a young man, Mr. Ching-ts'iu Yang, of the Bible School in Sungkiang. As it happens, not one of the prizes was given to a member of the Sheng Kung Hwei, though many excellent hymns were submitted by members of this, our own communion, and we hope that not a few of these may be later incorporated in the book. The prize hymn is one that in most hymnals of the Episcopal Church would be classed as a Good Friday hymn, describing Christ's sufferings, physical, mental and moral and ending with His willingness to die, if He may thereby save the world. The first person is used throughout, as in the famous passage from Lamentations, "Behold and see whether there be any sorrow like unto my sorrow." The language of the hymn is very beautiful and quite modern in tone, but a little more difficult and literary than we had desired, though without any suggestion of artificiality. The standard we are trying to set for our new book is that of sincerity of speech, whether in Mandarin or Wenli. Different people naturally express themselves in different ways and we feel there should be as much freedom of scope in the language of the Chinese hymns as in that of the English. "The spacious firmament on high," for instance, is written in a different vocabulary from "Jesus, tender Shepherd," yet each has its place.

The first prize, of fifty dollars, has already been sent to Mr. Yang. Honorable mention, bearing with it ten dollars, is made of the following hymns:

"Arise, Ye Slaves of Sin," by Mr. Wu-siao Wu, of Siangyin, Hunan.

"O Vast and Shoreless Universe," also by Mr. Wu-siao Wu.

"The Bells Ring for Sunday Service," by Mr. Wen-an Chen, of Simp'ing, Yunnan.

"In David's City a Lowly Manger," also by Mr. Wen-an Chen.

"O Father Who Lovest Me," by Mr. Chin-ch'i Wang, of Peip'ing.

The subjects of these five hymns may be inferred from the titles. Some are written in Mandarin, some in Wenli.

The Committee wishes to thank the many authors who have kindly submitted their manuscripts. That so many excellent original hymns are being written by Chinese Christians, promises well, not only for the new hymnal, to be published by the Sheng Kung Hwei, but also for the future of the whole of the Chinese Church.

LOUISE STRONG HAMMOND.

Work and Workers

Village Evangelism.—"Fenchow." the occasional publication of the Fenchow, Shansi, station of the American Board, reports in the April, 1929, issue on its Chinese New Year's week of evangelism. This takes the form of Gospel teams for deputation work in nearby villages. For this year's effort a committee was appointed some months ahead of Chinese New Year. Pastor Y. C. Kuan was elected to head up the work. As a result the work done this year was especially noteworthy. The work among the different villages was shared by some sixty workers. About one hundred and seventy-five contributed money sufficient to cover all this year's expenses and leave a balance to start next year's campaign. Upwards of four thousand people in twenty-three villages heard the message of these workers. They were most warmly welcomed everywhere. In most places the village president met the Christian visitors and had the town-crier go up and down the street summoning every one with his huge gong to the meetings. Apparently the anti-Christian propaganda of recent years had not affected these villages, though some felt that the welcome given these Christian workers was due to the desire of the common run of folks to express their disapproval of radical outbreaks. The various teams included some of the older leaders together with two or three

students and at least one woman. They were thus enabled to get into touch with the various ages and groups in each village.

Summer Conventions and Resorts.—That conditions as regards travel and comparative freedom from bandits and extremists have become nearly normal again is shown by the number in attendance on various summer resorts and conventions. It is true that uncertainty of political conditions caused only one family to go from Kulangsu, Amoy, to Toa-bo. This family, furthermore, remained only a few days owing to rumors of the approach of a Communist army. Other summer resorts, however, seemed to enjoy large patronage. Kikungshan found a considerable proportion of its missionary community present, though the securing of food and other necessities was fraught with considerable difficulty. Mokanshan, also, was fairly well occupied. At Kuling the census showed about 2,000 in residence of whom about one-third were Chinese. Chinese residents were, likewise, present at Mokanshan. The Kuling Convention was attended by about three hundred who listened with interest to Canon Streeter and Dr. K. B. Westman. The latter gave a series of most illuminating addresses on church history. Canon Streeter, who has studied long and profoundly the relation of Christian

thought to modern scientific trends and discoveries, presented the cream of his constructive thinking along this line. The appreciation and enjoyment of those who attended the convention was marked. Both these speakers made valuable contributions to forward Christian thinking. Canon Streeter met, also, for ten days with a group of Chinese leaders and missionaries in Lily Valley. Of those in this retreat about two-thirds were Chinese, the total number present being about twenty. The main theme of this retreat was the relation of the Christian message to modern thought trends in the West and China. Canon Streeter made by far the largest contribution. All present except one took part in the discussion. One high point of the whole ten days was the morning worship conducted by Prof. T. C. Chao of Yenching University. On Sunday Bishop Roots led the retreat in an early morning communion. At Peitaiho the missionary conferences had three sessions daily. The speakers were Mr. D. E. Hoste, Rev. T. Darlington, Dr. Jonathan Goforth and Dr. Dodd. A Conference for Chinese Christian workers attended by one hundred and seventy delegates was held at the same place. This conference put through a strenuous program. At six a.m. there was an hour for Bible study and prayer. In the forenoon there were three sessions, one in the afternoon and one in the evening. The speakers were Dr. Chia Yu Ming, Pastor Han Feng Gong, Rev. C. Lee, Dr. Goforth, Miss Chen Yu Ling, Pastor Wong Gien Son, Miss Marie Monson, Miss Jane Lide and others. Kuliang near Foochow, Fukien, had its most successful season since 1926. About three hundred adults were in residence. At the annual convention the Rev. W. MacNaughton of the Scottish Presby-

terian Mission in Manchuria gave daily addresses during the week of August 11-18. The Chinese convention had the privilege of listening to Miss Dora Yui of Shanghai. Reports made at the annual church meeting showed that religious work during the past year had borne greater fruit than for many years.

Government and Christian Schools.—Twice we have reported on the difficulties experienced by Talmage College and other schools connected with the Reformed Church Mission in relation primarily to the problem of registration. (CHINESE RECORDER, June, page 403, July, page 470). The Board of education has evidently been considering the matter with some degree of sympathy as a result of which regulations were issued on April, 22, 1929, making it possible for Christian educational institutions to function outside the regular educational system. In consequence Talmage College is to reopen in the fall in accordance with this new proviso. On July 9, the Mission voted to "make an effort to conduct all its schools on this basis. This, as translated, is as follows:—

"After investigating the recent reports of religious bodies about their methods of conducting educational work, their curricula and rules, we find that they are frequently not in accord with orders of our Board of Education. Studying into the reason of this, we find that it is because religious bodies in conducting education sometimes raise money so as to provide us with trained and educated persons, and sometimes gather pupils only to study and propagate their religious teaching. These two purposes are by no means alike, and yet persons in charge of these schools often confuse them so that the name and the reality are

not carefully distinguished and many mistakes result. The Board of Education in order to remove this fault desires that names should be distinguished so that from the name the real character of the school may be known.

"So we have decided on the following method:—

"1. Whoever uses the name of a religious body to raise money and establish schools within the educational system must conduct them according to the regulations governing private schools. Whether establishing special preparatory schools or schools for mass education, they must be conducted in accord with the orders of the Board of Education on these points.

"2. Any religious body desiring to propagate the religion they believe in and desiring to establish an institution to which learners are invited cannot use names applying to schools within the educational system.

"3. Any religious body forming a society to study religious teaching or technical study can be managed according to the rules for organization for technical study.

"4. Of the three classes mention-

ed above, *one* and *three* must report to and go to the educational authority to be registered. But the second class must be controlled by the local government and need not report to the educational authority. After clearly giving orders this time, hereafter every religious body conducting educational work must have a clear purpose and carry on in strict accordance with it, so that there be no necessity of rejection by the authorities. If the name of an institution previously managed is not proper, it must be changed accordingly...."

In accordance with clause 2 above the church schools of this mission are in future to include the name "Christian" in their titles and be given some other term suitable to the government. The purpose of the schools is given as; "The aim of our institutions is to propagate the Christian religion and to provide the pupils with the best education available." In addition the mission decided that "any day school receiving mission subsidy and not maintaining required Bible study and chapel be informed that its grant in aid (will) cease in February, 1930."

Notes on Contributors

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Rev. DAVID C. GRAHAM, A.M., B.D., Ph.D., is a missionary of the American Baptist Foreign Missionary Society. He arrived in China in 1911. He is located in Suifu, Széchuan. He has done considerable research work in West China.

Mr. W. P. MILLS, B.A., M.A., B.D., is a secretary of the Y. M. C. A. located in Nanking Ku. He arrived in China in 1912.

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